



The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Ministers of faith

Camp 'commissions' high schoolers as missionary disciples, page 3.

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## 'An experience of blessings'



Fathers Anthony Hollowell, left, James Brockmeier, Kyle Rodden, Douglas Hunter, Matthew Tucci and Nicholas Ajpacaja Tzoc kneel together during the Mass when they were ordained into the priesthood in the archdiocese on June 25, 2016. Their first year as priests have led to memorable moments in their ministry. (Photo by John Shaughnessy)

## Humanity, humility and even humor mark lives of six men in their first year as priests

By John Shaughnessy

The emergency phone call came late at night, during his first weekend of his first year as a parish priest in the archdiocese.

For the briefest of moments, an already exhausted and overwhelmed Father Matthew Tucci debated whether to pick up the ringing phone.

"I was tired," recalls Father Tucci, associate pastor of St. Christopher Parish in Indianapolis. "But then I realized it was probably an emergency call. 'Here we go,' I thought."

The call was from a family requesting the anointing of the sick for their father. It would be the first time that Father Tucci would administer that sacrament as a priest.

"I was frantic after the call," says Father Tucci, who is also the chaplain

coordinator of Cardinal Ritter Jr./Sr. High School in Indianapolis. "I grabbed all of my things, scrambled into my car and took off down to a nursing home on the south side. I missed the nursing home and drove to two different ones."

Finding the right nursing home on the third try, Father Tucci soon became immersed in a scene in which God's grace touched the family—a grace that the new priest also experienced.

"I arrived embarrassed, but then realized that the people who called me didn't care. They were just happy to see that their father could meet Christ on his cross that night. I witnessed an outpouring of grace not only on the man being anointed, but his sons, too. They felt Christ's love and touch as well through the anointing of their father. It

was beautiful to see. That was my most impactful experience."

Father Tucci is one of six men who were ordained to the priesthood in the archdiocese on June 25, 2016. As they marked the completion of their first year as priests, they were asked by *The Criterion* to share their defining moments and impressions from that pivotal year.

The stories they tell are touched with humanity, humility and even humor—three qualities that were evident in a defining moment during Father Kyle Rodden's first year as a priest.

### 'Whoops!'

"My first week at the parish included many firsts for me," says Father Rodden,

See PRIESTS, page 5

## Pope approves new path to sainthood: heroic act of loving service

VATICAN CITY (CNS)—Pope Francis has approved a fourth pathway to possible sainthood—giving one's life in a heroic act of loving service to others.

In a new apostolic letter, the pope approved new norms allowing for candidates to be considered for sainthood because of the heroic way they freely risked their lives and died prematurely because of "an extreme act of charity."



Pope Francis

The document, given "motu proprio" (on his own initiative) went into effect the same day of its publication on July 11, with the title "*Maiorem hac dilectionem*," which comes from the Gospel according to St. John: "No one has greater love than this, to lay down one's life for one's friends" (Jn 15:13).

Archbishop Marcello Bartolucci, secretary of the Vatican Congregation for Saints' Causes, said the addition is meant "to promote heroic Christian testimony, [that has been] up to now without a specific process, precisely because it did not completely fit within the case of martyrdom or heroic virtues."

For centuries, consideration for the sainthood process required that a Servant of God heroically lived a life of Christian virtues or had been martyred for the faith. The third, less common way, is called an equivalent or equipollent canonization: when there is evidence of strong devotion among the faithful to a holy man or woman, the pope can waive a lengthy formal canonical investigation and can authorize their veneration as saints.

While these three roads to sainthood remain unchanged, they were not adequate "for interpreting all possible cases" of holiness, the archbishop wrote in the Vatican newspaper, *L'Osservatore Romano*, on July 11.

See SAINTHOOD, page 15

## Archbishop Etienne finds pioneer spirit, deep faith in Alaska

(Editor's note: During the national conference of U.S. bishops in Indianapolis in mid-June, *The Criterion* did one-on-one interviews with Cardinal Joseph W. Tobin of Newark, N.J., Archbishop Paul D. Etienne of Anchorage, Alaska, and Bishop Christopher J. Coyne of Burlington, Vt., prelates who all have strong ties to the Archdiocese of Indianapolis. The conversations with them are being featured, continuing this week with Archbishop Etienne.)

By John Shaughnessy

The laugh flows easily from Archbishop Paul D. Etienne as he talks about the one question he has been asked frequently since becoming the spiritual leader of the Archdiocese of Anchorage in November.

Familiar with the fact that his new archdiocese in Alaska spans 140,000 square miles, Alaskans have kept asking

the Indiana native if he plans to get his pilot's license.

"There are lots of people who fly in Alaska," says Archbishop Etienne, a former priest in the Archdiocese of Indianapolis and a former bishop of Cheyenne, Wyo.

"And that's one of the first questions I get asked by everybody. I tell them, 'I'm pro-life. I'm not going to learn to fly.'"

He punctuates that remark with a laugh—an expression that turns to a smile when he is asked about the blessings he has experienced so far as archbishop of an area known for its cold, its beauty and the independence of its inhabitants.

"Part of it is an opportunity to experience a whole different part of God's family in the Church," he says. "Anchorage is a very



Archbishop Paul D. Etienne

diverse community. They claim to have over 100 languages spoken in the local school system. There are numerous native Alaskan groups there. Lots of Islanders, Samoans, Filipinos, Asians and all kinds of Anglos. So it's a very diverse community. And the liturgy of course takes on a little different flair wherever you go in Alaska.

"People sing like I haven't experienced in other parts of the country. There's a great joy in these people. I thought Wyoming people had an independent streak. It's even more independent in Alaska, complemented by a lack of desire to belong to anything. It touches even their ideas of Church and organized religion. Not to say that people don't go to church, but it's a different kind of attachment."

Archbishop Etienne shared his insights and experiences of Alaska in a conversation with *The Criterion* during his return to Indianapolis for the national conference of U.S. bishops in mid-June.

See ETIENNE, page 2

# ETIENNE

continued from page 1

Here is an edited version of that conversation.

**Q. As someone who appreciates the outdoors, what has been your impression of the Alaskan weather and landscape during your first winter and first spring there?**

A. "Alaskans don't count years. They just count winters. So I've been in Alaska for one winter now. And everybody said this was the kind of winter they like. We had lots of snow. I think we had about 90 inches in Anchorage, and of course a lot more in the higher elevations. It's got a rugged beauty to it. The city is surrounded by mountains and the inlet. They just dropped this huge city in the middle of the wilderness basically. So we've got moose around. I just bought a house. I'll get moved into a new residence in July. It had moose droppings and bear scat in the backyard."

**Q. Talk about the transition you're making to living in Alaska and leading the Church there.**

A. "I'm just trying to enjoy the experience. The people have been wonderful. Someone asked me in the opening press conference how I felt about living in Alaska. I said, 'You know folks, the Church is my home. If this is where the Lord has called and led me, then I'm following. I'm in. I'm yours.' That doesn't make it easy. It's been a challenging transition, but I'm just doing my best to give myself over to it. Now that those long, dark days of winter are over, all the Alaskans say, 'This is why we live here.' And it is stunning. It's beautiful."

**Q. In the Archdiocese of Anchorage, there are about 40,000 Catholics spread out across 140,000 square miles. Talk about the challenge of connecting them, and any other challenges that you have faced so far.**

A. "When I'm in Anchorage, it's no problem to stay connected to people. I only have about 30 parishes, and 12 of them are in the Anchorage bowl or nearby."

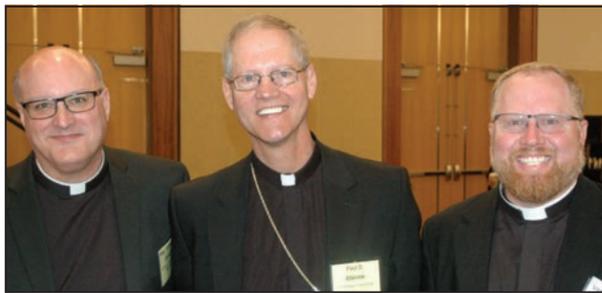
"By the end of the summer to early fall, my hope is that I will have been to all of the parishes. I'm going to start getting in the planes now and flying out. I've got one parish that's four hours out in the Hawaiian time zone, at the end of the Aleutian Islands. It's a 3 1/2 hour plane ride from Anchorage. It's out below Russia."

"In August, I will be in a western parish called Dillingham. And then we're going to fly into villages over five days. This is what they call the real bush territory, going into those native Alaskan villages, and just seeing how they live, meeting the people, celebrating Mass with them, and doing some fishing with them."

"There's this pioneer spirit about Alaskans—that we're here to help people. They know that if you're going to survive in Alaska, you can't survive on your own. You need the help of your neighborhood. You need the help of your community. That's the upside of people not wanting to belong to anything. It is complemented on the other side by this Alaskan spirit that we know we rely on each other."

**Q. Any defining experiences for you so far in Alaska?**

A. "Certainly my installation. There was a moment at the end of that Mass where I just didn't want it to end. It was such a lovely celebration of that local Church. Even before I was installed, I got there



Msgr. William F. Stumpf, archdiocesan administrator, left, Archbishop Paul D. Etienne of Anchorage, Alaska, and Father Joseph Newton, left, archdiocesan vicar judicial, pose for a photo before the start of the spring meeting of the U.S. Conference of Catholic Bishops in Indianapolis on June 14. (Photo by John Shaughnessy)

about five days early. I went out to the native Alaskan hospital and celebrated Mass there, and it was just with the local natives. That too was just a beautiful experience for me. They're just a beautiful people. They love their faith. There have been a number of those moments in different parishes. That's the heart of it—praying and leading people in faith. And preaching has always been the core of my ministry."

**Q. What's your focus during the national conference of bishops?**

A. "One of my goals would be to help our conference even more closely reflect the priorities of Pope Francis. We want to make sure we are following the successor of St. Peter as closely as we can, and the priorities he is setting for the universal Church. I'm listening to see how best we can serve our people. I'm very interested in knowing what I can do better to reach my young Church. We know we have some work to do to more effectively accompany this young Church, and to help them to walk closer with Christ through the Church."

**Q. You're in the same group of bishops with Archbishop Charles C. Thompson, the new archbishop of Indianapolis, who lend support to each other. Talk about the gifts that you think he will bring to the archdiocese.**

A. "I've known him since he was ordained a bishop six years ago. He's obviously got a deep faith. He's a very gifted administrator, and he's got a lot of energy. I think the combination of his personal gifts—with his faith and his love for the Church and his youth—are going to bring some great stability and leadership to the archdiocese."

**Q. Talk about what it means to you to be back home in the Archdiocese of Indianapolis.**

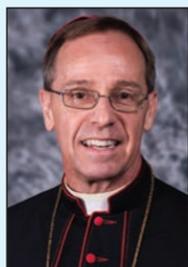
A. "I still have a very deep love for this local Church of the Archdiocese of Indianapolis. These are the people who gave me my faith. This is where I discovered my vocation. And I will always carry this archdiocese in the depths of my heart. It's an opportunity to reconnect with people I've known over the years in the parishes. And when we're done with our meetings, my sister, [Benedictine] Sister Nicolette, will pick me up, and we're going to drive to Evansville where dad now lives. Dad is 83 now. I cherish any chance I get to spend time with my family."

(A conversation with Cardinal Joseph W. Tobin of Newark was featured in the July 7 issue of The Criterion. It can also be viewed online at [www.CriterionOnline.com](http://www.CriterionOnline.com).) †

## All are invited to participate in prayer initiative for Archbishop Thompson

### Criterion staff report

With the installation of Archbishop-designate Charles C. Thompson as shepherd of the Church in central and southern Indiana only two weeks away, Catholics and all people of faith are being encouraged to continue to offer prayers for him.



Archbishop-designate Charles C. Thompson

A prayer initiative begun last month by the archdiocesan Installation Committee, where the faithful are being asked to offer specific prayers in the days leading up to the July 28 Installation Mass, is available online at [www.archindy.org](http://www.archindy.org).

[org/archbishop/prayers2017.html](http://www.archbishop/prayers2017.html). These prayers are specially written for our archdiocese.

Participating in this effort is an excellent way to welcome Archbishop-designate Thompson to the local Church, noted Ken Ogorek, director of catechesis.

### Prayer for Pope Francis and Archbishop-designate Charles C. Thompson

Heavenly Father  
You bless your Church  
with bishops as successors to the Apostles  
chosen by your Son, our Savior, Jesus.  
We ask you to sustain with your Spirit  
our Holy Father Pope Francis  
as well as the shepherd you have chosen for us,  
Archbishop Charles Thompson.  
May the bond of love and loyalty

The prayer for July 13-19 follows below, and a special novena for Archbishop-designate Thompson will be posted on July 19 on the archdiocesan website at [www.archindy.org/archbishop/prayers2017.html](http://www.archindy.org/archbishop/prayers2017.html) in the coming days.

between these two leaders  
show itself in fruitful service  
to the faithful throughout the world  
as well as in central and southern Indiana.  
Through our Lord Jesus Christ,  
who lives and reigns with the Father  
in the unity of the Holy Spirit,  
one God, for ever and ever. Amen. †

## Solemn Evening Prayer at cathedral, July 30 Mass in New Albany are open to the public

### Criterion staff report

Three events marking the beginning of Archbishop-designate Charles C. Thompson's ministry to the Church in central and southern Indiana will be held the last week of July.

At 5 p.m. on Thursday, July 27, Solemn Evening Prayer will be held at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

This event is open the public. Parking will be available across the street at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., and

on the streets around the cathedral.

Archbishop Christophe Pierre, apostolic nuncio to the United States, will preside. Archbishop Thompson will be the homilist. During the liturgy, a gift from the clergy of the archdiocese of a new miter, crozier, ring and pectoral cross for Archbishop Thompson will be blessed.

Archbishop Thompson will be formally installed as the seventh archbishop of Indianapolis during a 2 p.m. Mass on Friday, July 28, at the cathedral.

Due to the large number of people that need to be accommodated, seating for this Mass will be

by invitation only, with the presentation of a ticket necessary in the narthex.

Those unable to attend the Mass will be able to watch it live-streamed by logging on to the archdiocesan website at [www.archindy.org](http://www.archindy.org).

Archbishop Thompson will celebrate Mass at 11 a.m. on Sunday, July 30, at Our Lady of Perpetual Help Church, 1752 Scheller Lane, in New Albany, in the southern region of the archdiocese. This Mass is open to the public.

For updates on Archbishop Thompson's schedule, visit [www.archindy.org](http://www.archindy.org). †



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# Camp 'commissions' high schoolers as missionary disciples

By Katie Rutter  
Special to The Criterion

This was the fourth day that they had woken up at seven in the morning. Considering that these were high school students on summer break, that early morning rising alone was monumental. Even more shocking was the energy that these young people had at this early hour.

"I love it so far!" said Elliana Aleski, her eyes sparkling with excitement.

Elliana is a member of SS. Francis and Clare of Assisi Parish in Greenwood and will be a sophomore at Indianapolis' Roncalli High School in the fall. "The talks are just so engaging, and you just get a wide variety of views from all these different people, and it's just really interesting to hear their takes on everything."

Thirty-five high school students journeyed to the campus of Marian University in Indianapolis from across the state as well as Ohio and Kentucky. They were the inaugural class of the new, weeklong Missionary Disciples Institute on June 12-17 hosted by the staff of the university. The goal of the camp, which was funded by a grant from the Lilly Endowment, is to equip young people with the theological knowledge and practical skills necessary to become ministers in their own communities.

"We're really digging into 'The Joy of the Gospel,'" said Adam Setmeyer,

referring to the 2013 apostolic exhortation by Pope Francis also known as "*Evangelii Gaudium*." Setmeyer is the campus minister for Marian University and the project director of the camp. "Pope Francis says, by virtue of our baptism, we're no longer just missionaries or just disciples, we're all called to be missionary disciples."

The students quickly absorbed the idea of this "missionary discipleship." For them, the key was learning how to serve.

"Service allows you to take what you have learned and instead of a believer, you are now a disciple," explained David Clayton of St. Jude Parish in Indianapolis, who is also a student at Roncalli. "Whenever you are doing it for the common good with your team in solidarity, that's when you become missionary."

In a unique move, camp organizers gave the teenagers power to direct their own learning. Each student was asked to choose a breakout group, or "track," based on the aspect of ministry they wanted to focus on.

"The five tracks are the five types of ministry found in the Acts of the Apostles," explained Setmeyer, who had helped to name each group with a Greek word. "The ministry of Diakonia, which is service, the ministry of Didache, which is teaching, the ministry of Leitourgia, which is prayer, the ministry of Koinonia which is sometimes known as community and sometimes known as partnership, and the ministry of Kerygma which is that of proclamation."

See **MISSIONARY**, page 16



The students of the Missionary Disciples Institute get hands-on service experience helping local children paint a mural on the DAT House, an Indianapolis community center, on June 15. The immersion experience was offered by Marian University in Indianapolis.

(Photos by Katie Rutter)



David Clayton of St. Jude Parish in Indianapolis adds red to the new mural on the back of the DAT House as part of an immersion experience of the Missionary Disciples Institute.

# Act now to get tax benefit and help children attend a Catholic school

By John Shaughnessy

The opportunity has begun again for people who want to get the double bonus of helping children attend Catholic schools, *and* maximize the tax benefits of making a contribution to that effort.

Starting on July 1, the Indiana Tax Credit Scholarship program opened with an available \$12.5 million in funds to support the effort of helping students attend a private school—an option that may not have been possible for their families without the program.

When donors make a contribution to the program, they will receive a tax credit that could be up to 50 percent, according to Kim Pohovey, director of the archdiocese's Mission Advancement for Catholic Education Initiatives.

"Through this innovative program, every donor is able to maximize their giving," Pohovey notes. "For instance, if a donor contributes a gift of \$1,000 and receives the \$500 state tax credit plus a federal deduction—which varies according to the individual donor's tax status—that donor's net gift, in terms of cost to them, may only be \$150 to \$360."

At the same time, the tax credit scholarships help "struggling families to afford a quality, values-based Catholic education for their children," she says.

"It not only offers them education options, it provides hope and a future. In turn, our schools prepare these students to be productive citizens and the future leaders of our community. This cycle of generosity benefits everyone."

In the 2016-17 school year, contributions to the program raised more than \$7 million in tax scholarships that supported students in the 69 Catholic schools in the archdiocese.

Pohovey is encouraging potential donors to make contributions to the program as soon as possible.

"As awareness of this program increases, we see these funds run out quicker each year," she says. "The \$9.5 million allotted for the program last year exhausted on December 12, even though the program runs through June 30 of each fiscal year."

"State funds have increased to

\$12.5 million in 2017-18. However, with competition increasing among private schools throughout the state, we anticipate that the funds may run out even earlier this year. Historically, many donors like to wait until December to make their end-of-year contributions. We want to emphasize that this great tax advantage option may not be available by the end of this year."

(For more information, about tax credit scholarships, contact Kim Pohovey at 317-236-1415 or 800-382-9836, ext. 1415. A video on the tax credit scholarship program can also be viewed through the link, <http://bit.ly/2sVLKyN>.) †

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**Editorial**



Charlie Gard, who was born in England with mitochondrial DNA depletion syndrome, is pictured in this undated family photo. The baby's parents, Chris Gard and Connie Yates, are losing their legal battle to keep Charlie on life-support and seek treatment for his rare condition in the United States. (CNS photo/family handout, courtesy Featureworld)

**Pope Francis, President Trump, and humanity's mission of mercy**

We've heard about the differing opinions Pope Francis and President Donald J. Trump have on some very important issues.

Immigration—including building a wall on the southern border of the United States—economic policy, and climate change all immediately come to mind.

But there is common ground, too. Both spoke of their hopes for world peace during a meeting at the Vatican in May, and both expressed a joint commitment to life, freedom of religion and freedom of conscience.

And most recently, the plight of now 11-month-old Charlie Gard of England has brought the world leaders to the forefront of those offering support to the infant and his family.

As has been reported by media outlets in recent weeks, Charlie was born with mitochondrial DNA depletion syndrome, which causes progressive muscle weakness, brain damage and respiratory or liver failure. It is typically fatal.

His parents, Chris Gard and Connie Yates, have lost several legal battles in the fight to prolong the life of their son, including a request to send him to the Vatican-owned Bambino Gesù Hospital in Rome, or to the United States for experimental treatment.

Great Ormond Hospital in London and an independent guardian appointed to represent Charlie have argued that the infant's life support system should be switched off, and that he should be allowed to die with dignity. Courts have thus far agreed.

It should be noted that parents in Britain do not have the absolute right to make decisions for their children. According to media reports, it is normal for courts to intervene when parents and doctors disagree on the treatment of a child.

The parents' continued request to the hospital was to allow them to take Charlie home to die. That request has also been denied, and the hospital had said it would suspend life support on June 30—a date that has since been extended.

The official Twitter account of Pope Francis, @Pontifex, posted a tweet on June 30: "To defend human life, above all when it is wounded by illness, is a duty of love that God entrusts to all."

Pope Francis also later called for respecting the wishes of the terminally ill child's parents, and expressed his closeness to them, saying he was "praying for them, hoping that their desire to accompany and take care of their own baby until the end is not

disregarded."

Trump used his Twitter account to offer a message of support.

"If we can help little #CharlieGard, as per our friends in the U.K. and the Pope, we would be delighted to do so," the president tweeted.

Helen Ferre, director of media affairs at the White House, said, "Upon learning of baby Charlie Gard's situation, President Trump has offered to help the family in this heartbreaking situation. Although the President himself has not spoken to the family—he does not want to pressure them in any way—members of the administration have spoken to the family in calls facilitated by the British government. The President is just trying to be helpful if at all possible."

As this newspaper went to press, a judge was hearing another appeal from the family to allow medical professionals in the U.S. to use an experimental drug in Charlie's case. A British judge told the parents they had until July 12 to submit what he called "new and powerful evidence" demonstrating that Charlie should be kept alive to receive experimental treatment.

Through donations, the infant's parents have raised nearly \$1.7 million in four months to finance having the baby treated in the United States, and more than 350,000 people have signed a petition demanding that the infant be allowed to get treatment here.

Though many are debating whether they believe Charlie's situation is tragic, unfortunate and unfair or being handled appropriately as laws in Britain dictate, we are encouraging people of faith to follow our Holy Father's lead.

During the four years of his pontificate, Pope Francis has made mercy a cornerstone of his universal ministry. He even had us celebrate a Holy Year of Mercy during 2015-16, saying he wanted to make it evident that the Church's mission is to be a witness of compassion.

Compassion, mercy and love should be at the heart of our prayers for Charlie and his family.

Pope Francis is demonstrating it. President Trump is showing it here, too.

We must never forget: Christ's mission on Earth was a mission of mercy. If we are truly to be his disciples, it should be ours as well.

Remember Charlie and his family in your daily petitions. And let us especially pray that God's will, not man's, be done.

—Mike Krokos

**Be Our Guest/John Garvey**

**The company of good people**

St. Bonaventure says, in his little treatise "Bringing Forth Christ," "Seek the company of good people. If you share their company, you will also share their virtue." With this thought in mind, we used to pay close attention to who our children's friends were.



We encouraged them to invite kids to our house, so we could make a close inspection. When they were old enough to do sleepovers, we had a lot of those. In 24 hours, you can learn a good deal about a child's table manners, personal hygiene, prayer habits, disposition, comfort around adults, intellectual interests and a dozen other things.

We sent the children to Catholic school, not just for instruction in the faith, but also because the friends they made there would come from families whose faith mattered to them.

We volunteered to drive the car pool. Young passengers in the back seat tend to think of you as a kind of taxi driver, and the conversations you overhear are unscripted and revealing.

We got involved in school affairs, mostly for selfish reasons. Teachers whom we got to know would sometimes share tips on which children would make good friends and which were less eligible.

And of course, we met the parents, and they were the best measure of what the children were like. In the ideal case, we would find a three-way match: mothers, fathers and children would all get along. These families are still our best friends.

I have been thinking about these relationships in a new way as our own children go through the same process. My mother once told me, when she was about 80, that you never stop being a mom. What she meant was that she was worrying about one of her children, and the exercise was not very different from what it had been when she was 40.

Recently, I have been paying close

attention to the adult friends our children are making. I suppose I should have foreseen this, but only now has it dawned on me how important this is. When our children got married, we hoped they would find spouses they could lean on, to strengthen their faith. It is good to have friends who provide the same support.

It's more than that. These friends are part of what we mean by the Church. Our communion with them helps us fulfill our vocation as Christians. We learn from them the example of holiness. We discern it, as the *Catechism of the Catholic Church* says, "in the authentic witness of those who live it" (#2030).

But our children face a greater challenge than we did in making the right kind of friends, for two reasons. One is that fewer families send their children to Catholic schools. It's harder to find and cultivate Catholic friends when they are not concentrated in one place.

The other is that even among self-identified Catholics, attachment to the faith is a looser thing than it was a few decades ago. If you want to find friends who are not just baptized but in love with the faith, you need to be as intentional as you are about choosing a spouse.

What my mother didn't tell me was how much harder it is to help your adult children sort out things like this. You don't have good intelligence about suitable candidates for friendship.

You can't set up play dates. You can't enforce no contact orders. All you can do is offer advice. And you shouldn't even do that unless you are asked for it.

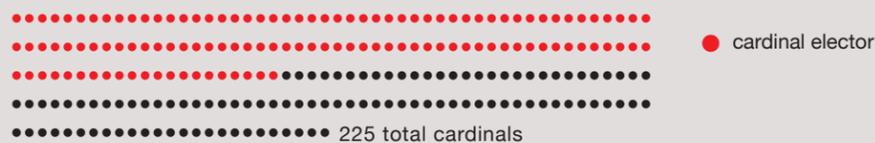
The other thing she didn't tell me was that, once it's out of your hands, you just have to trust what you've done with your children. They may turn out to be wiser than you.

She probably didn't say that because at the time, it would have gone to my head. Today, it's a more humbling thought.

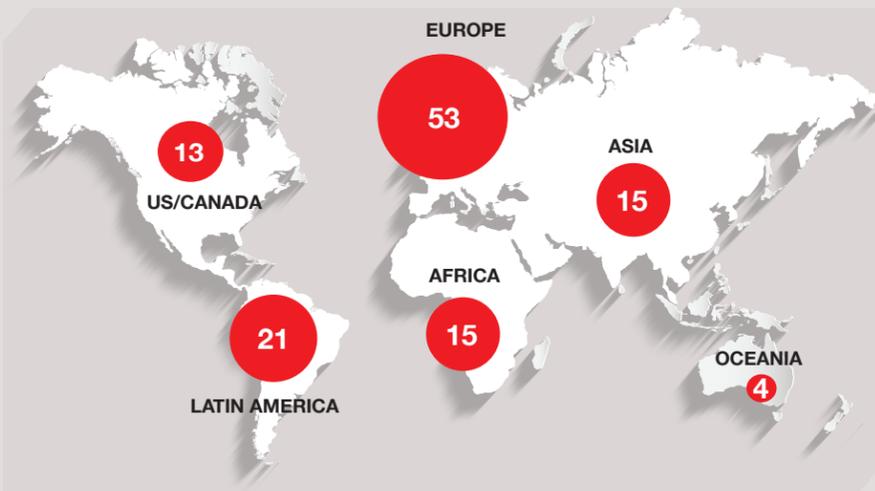
(John Garvey is president of The Catholic University of America in Washington. Catholic University's website is [www.cua.edu](http://www.cua.edu).) †

**Counting Cardinals**

How the College of Cardinals will look after the June 28 consistory



**Electors by region**



**Countries with the most electors**

ITALY.....24	FRANCE.....5	SPAIN.....4	MEXICO.....4
US.....10	INDIA.....4	BRAZIL.....4	POLAND.....4

# PRIESTS

continued from page 1

associate pastor of St. Monica Parish in Indianapolis. “For the first time in Spanish, I heard confessions, celebrated Mass, celebrated baptisms, celebrated a wedding Mass and celebrated a *quinceañera* Mass [a traditional



Fr. Matthew Tucci

celebration of life and thanksgiving to God on the 15th birthday of a Hispanic young woman]—and that was all within a couple of days.

“I would not consider myself ‘fluent’ in Spanish, [but] by the time I was celebrating the wedding, I was beginning to feel comfortable with the rhythm of ministry in a language not my own.”

That’s when the moment of humanity, humility and humor occurred.

“The Mass was proceeding smoothly until—after the prayer of the faithful, and as the music began for the presentation

of the gifts—I realized I had yet to assist the couple with the marriage rite. Whoops! I apologized for my mistake, invited the couple to stand, asked them the appropriate questions, invited them to exchange their vows, and they were married.

“I have learned, especially since that moment—and I am reminded all the time—of how much I depend on the mercy of the people of God for priestly ministry.”

For Father James Brockmeier, his first year as a priest has been marked by many pastoral moments that have called him “to shape my heart to be more like Christ’s,” including a memorable moment with a child during a funeral.

## The consoling presence of Christ

“There was a little boy who was very anxious and sad,” recalls Father Brockmeier, who served his first year as a priest as associate pastor of SS. Francis and Clare of Assisi Parish in Greenwood and chaplain coordinator of Roncalli High School in Indianapolis, and is now associate pastor of St. Bartholomew Parish in Columbus.



Fr. James Brockmeier

“He was afraid of everything about the church, he was sad that his grandfather had died, and he was going back and forth between tears and tantrums. Before the Mass, he was hiding behind his parents as I spoke with them. And when they introduced him to me, I seemed to be the walking embodiment of everything he was not happy with that day.”

What happened later stunned the young priest.

“As I processed out of the funeral and arrived in the narthex, the little boy—who was still clinging to his father—all of a sudden calmed down, ran over to me and surprised me with a hug. From that moment, he was calm. I had a palpable sense that the consoling presence of Christ’s priesthood was working through me in that moment.”

Father Anthony Hollowell also felt Christ’s consoling presence during a defining moment when he confessed his sins to his friend and classmate, Father Tucci.

## Journeys of the heart and soul

“The dynamic of sin that I began to feel most strongly after being ordained were sins of omissions, the times when I missed a moment of grace that God wanted to bring into someone’s life,” says Father Hollowell, who continued to pursue graduate studies in Rome during his first year as a priest, and is

now associate pastor of Our Lady of the Greenwood Parish in Greenwood.

“Those sins of omission are particularly painful, because they are the times when I fail to live out my primary identity, which is to be a father to God’s children.

“I was able to go to confession with Father Matt one day when these sins of omission were abundant. He was so insightful, so piercing and so merciful that my soul was deeply touched by God in that moment. It reminded me of the clay of which I am made and the mercy of God which is the cornerstone of my own vocation.”



Fr. Anthony Hollowell

Father Douglas Hunter’s defining experience didn’t come in one specific situation. Instead, it was partly revealed in the 18,000 miles he added to his car’s odometer as he pursued his first-year duties as associate pastor of St. Pius X Parish and chaplain coordinator of Bishop Chatard High School, both in Indianapolis.

His travels led him on constant trips to the high school, the grade school, the parish and hospitals where he made numerous visits. He also traveled with St. Pius’ eighth-grade class to Washington, made frequent trips to visit at Providence Cristo Rey High School in Indianapolis, and joined the youth group of the North Deanery for a trip to King’s Island amusement park in Cincinnati, Ohio.

“It has been a wonderful experience,” says Father Hunter, now associate pastor of St. Malachy Parish in Brownsburg. “I’ve learned a lot, but there’s so much



Fr. Douglas Hunter



Fr. Nicholas Ajpacaja Tzoc

more to learn. What I’ve mostly learned is the importance of being present to the people in the parish in the good times and the bad.”

## ‘An experience of blessings’

Father Nicolas Ajpacaja Tzoc

shares two stories that show the range of experiences that have marked his memorable first year as a priest in the archdiocese.

“I got a call from the police chaplain at 11 in the morning one Sunday,” says Father Tzoc, who served his first year as a priest as associate pastor of St. Simon the Apostle Parish in Indianapolis.

“A Hispanic family needed help because they had just lost their son in an accident the night before. I spent four hours with the family. I was able to translate for them and minister to them in that difficult time. We prayed together, and in the midst of their crisis, something took place to give them hope and comfort. It was an experience of blessing.”

So was the joy-filled moment that came when he baptized a baby.

“The baby was crying and screaming as his mom was holding him,” says Father Tzoc, who is now associate pastor of Holy Spirit Parish in Indianapolis. “She gave him to me. I held him for five minutes, and he was smiling and at peace for the whole time. That was a very powerful experience.”

He uses that same description to describe his first year as a priest.

“It’s been an experience of joy, of blessings. I’ve witnessed how people live their faith, and I’ve seen how they face their different challenges in life. I’m enlightened by their faith, and how it’s the source of their life. To encounter that gives me a lot of life.” †

# Priests’ first-year experiences provide guide to a life of faith

By John Shaughnessy

As the six men marked the completion of their first year as priests in the archdiocese, they were asked by *The Criterion* to share their defining moments and impressions from that pivotal year.

Their insights not only provide a glimpse into the rewards and challenges of the first year of priesthood, they also offer a possible guide to all people of faith about how to approach life.

Here are eight guidelines to live a life of faith, gleaned from the first-year experiences of Fathers James Brockmeier, Anthony Hollowell, Douglas Hunter, Kyle Rodden,

Matthew Tucci and Nicolas Ajpacaja Tzoc.

## Let God work through you

“The work of God has never been accomplished with large numbers. It has only been accomplished by humility and fidelity,” says Father Hollowell, who pursued graduate studies in Rome during his first year as a priest, and is now associate pastor of Our Lady of the Greenwood Parish in Greenwood. “As a priest, I have been blessed to be a part of so many intimate moments between God and his beloved children which have all shown me the hidden ways in which God is at work in the world.

“These intimate moments would never make the nightly news, but they change the world and are accomplishing the Father’s will. St. Paul tells us that “where sin abounds, grace abounds all the more,” and our age is no exception. These are privileged days in which to live as a Catholic and to serve as a priest.”

## Stay young at heart

“I walk through the halls and visit classrooms at Saints Francis and Clare School most days, and I love getting to know the kids and finding out how much they love their Catholic faith,” says Father Brockmeier, who served as associate pastor of SS. Francis and Clare of Assisi Parish in Greenwood during his first year as a priest, and is now associate pastor

of St. Bartholomew Parish in Columbus.

“Our students are always asking me great questions about the faith and about the priesthood. Both before Mass and walking in the halls of the school, I end up in so many conversations about vocations that start with “Why are you wearing that?” or “Do you have to wear black all the time?” Ministry with our children and young people has been a great joy in my first year of priesthood.”

## Continue a willingness to serve

“My first year as a priest has been overwhelming,” says Father Rodden, associate pastor of St. Monica Parish in Indianapolis. “I was most attracted to the diocesan priesthood because of the opportunity to minister to the Body of Christ through the liturgy and the sacraments, primarily the Eucharist. At St. Monica, the opportunity for this ministry is lively, perpetual and diverse.

“At times, it has been overwhelming—the many and varied ways by which I am called to serve. But I am always more overwhelmed by the Lord’s grace working through my weaknesses—my introversion, my limited abilities in speech, my timidity—and how his grace is never outmatched, how he always provides without fail.”

## Make prayer a part of your life

“Prayer is vitally important,” says Father Tucci, associate pastor of St. Christopher Parish in Indianapolis. “We have to intentionally seek Christ out, form and *keep* a relationship with him. We can’t introduce him to others if we don’t know him.”

## Celebrate the sacraments

“Celebrating the sacraments, from baptism to a funeral Mass, has been a great joy for me,” says Father Tzoc, who served as associate pastor of St. Simon the Apostle Parish in Indianapolis during his first year

as a priest, and is now associate pastor of Holy Spirit Parish in Indianapolis. “Each sacrament has been a blessing in a different way: baptizing a baby, seeing a marriage and how they look forward to it, and being able to go to the nursing home to celebrate Mass.

“It’s been an experience of joy.”

## Savor your bonds

A close bond has formed among the six priests who were ordained on June 25, 2016. Father Douglas Hunter sometimes has dinner with Fathers Tucci and Tzoc, and talks by phone with members of his class.

“I need that sense of community with my brother priests,” says Father Hunter, who served as associate pastor of St. Pius X Parish in Indianapolis during his first year as a priest, and is now associate pastor of St. Malachy Parish in Brownsburg.

Father Rodden notes, “One of the blessings I have cherished during this first year as a priest is the friendship that my brother priests have offered me. While in seminary, I had brother seminarians all around me. In parish ministry, I encounter my brother priests with much less frequency, but the moments we share always bring my heart joy.”

## Forgive—and let God forgive you

“The sacrament I have enjoyed the most has been confession,” says Father Hollowell. “It is always so moving to hear people share their wounds and their hopes, as well as to see God’s desire for us to be reconciled to him.”

## Adopt a spirit of gratitude

“I am filled with gratitude to God for this great gift of the priesthood, and I am grateful for the people God has given me the great honor of serving this year,” says Father Brockmeier. “I also have to say that I am grateful that there are many more years of priesthood to come.” †



Father Kyle Rodden celebrates the Eucharist during a Mass at St. Monica Parish in Indianapolis, where he is associate pastor.

(Photo by Natalie Hoefler)

# Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to [www.archindy.org/events](http://www.archindy.org/events).

## July 18-21

Renaissance Hotel and Convention Center, 1551 Thoreau Dr. N., Schaumburg, Illinois. **Catholic Writer's Conference: The Catholic Imagination**, workshops, presentations, trade show, adults \$75, students \$45. Registration and information: 317-755-2693, [www.catholicwritersguild.org](http://www.catholicwritersguild.org).

## July 19

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

## July 20

St. Joseph Church, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

Benedict Inn Retreat &

Conference Center, 1402 Southern Ave., Beech Grove. **Community Labyrinth/Peace and Nature Garden Walk**, third Thursdays through September, Benedictine Sister Cathy Ann Lepore facilitating, 7-8:30 p.m., free will donation. Information: 317-788-7581, [www.benedictinn.org](http://www.benedictinn.org).

## July 21

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, CYO executive director Bruce Scifres presenting, Mass, breakfast and program, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

## July 21-23

Holy Family Parish, 3027 Pearl St., Oldenburg. **30th Annual Rummage Sale**, Fri. 9 a.m.-6 p.m., Sat. 9 a.m.-3 p.m., Sun. 8 a.m.-1 p.m. half off clothing and miscellaneous items Sat., \$2 for all that fits in a grocery bag Sun. Information: 812-934-5764, [epaulvillager@yahoo.com](mailto:epaulvillager@yahoo.com).

## July 22

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **Golden Jubilee Mass and Dinner**, 5 p.m. Mass followed by dinner in the gymnasium. Information: 317-697-4914, [gweber1946@gmail.com](mailto:gweber1946@gmail.com).

## July 23-29

St. Ambrose Parish, **food booth at Jackson County Fair** on S.R. 250, Brownstown, 2-10 p.m. Information: 812-522-5304.

## July 24

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club Dinner Meeting**, followed by reflection by Father Joe Moriarty, 6 p.m., \$15. Information: 317-748-1478 or [smclaughlin@holyspirit.cc](mailto:smclaughlin@holyspirit.cc).

## July 24-28

St. Lawrence Parish, 4650 N. Shadeland Ave., Indianapolis. **Earthkeepers Vacation Bible School**, ages 4-10, songs, games, snacks, crafts, Bible stories, \$10 per child. Register by July 19, 317-546-4065 or [vickiadang@yahoo.com](mailto:vickiadang@yahoo.com).

## July 25

St. Lawrence Parish,

6944 E. 46th St., Indianapolis.

**Catholic Charismatic Renewal of Indianapolis, Life in the Spirit Seminar**, session one of eight, 7-8:30 p.m. Information: 317-546-7328, [mkeyes@indy.rr.com](mailto:mkeyes@indy.rr.com).

## July 26

Bent Rail Brewery, 5301 Winthrop Ave., Indianapolis. **Theology on Tap Catholic Speaker Series: "Life and Faith,"** retired Colts player Joe Reitz presenting, 7 p.m., free admission, food and drink available for purchase, registration not required. Information: [www.indycatholic.org/indytot/](http://www.indycatholic.org/indytot/) or [mkinast@archindy.org](mailto:mkinast@archindy.org).

## July 29

St. Mary Parish, 777 S. 11th St., Mitchell. **Hog Roast and Indoor Yard Sale**, 9 a.m.-3 p.m., pulled pork dinners with sides \$6.50, raffle, door prizes, silent auction, cake walk. Information: 812-849-3570.

## July 29-30

All Saints Parish, Dearborn County, St. Martin Campus, 8044 Yorkridge Road, Guilford. **Festival**,

Sat. 5-9 p.m., Sun. 11 a.m.-5 p.m., chicken dinner, lunch stand, music, kiddie land, big money and grand raffles, county store, beer gardens. Information: 812-576-4302.

## July 29 - August 7

Saint Mary-of-the-Woods, Providence Spirituality and Conference Center, 1 Sisters of Providence, St. Mary-of-the-Woods. **Used Book Sale sponsored by Linden Leaf Gifts**, 10 a.m.-4 p.m. Books not pre-priced, but donations accepted. Information: 812-535-2932 or [lindenleafgifts@spsmw.org](mailto:lindenleafgifts@spsmw.org).

## July 30

St. Augustine Parish, 18020 Lafayette St., Leopold. **Parish Picnic**, 10 a.m.-4 p.m. CT, fried chicken dinner, big raffle, handmade quilts, silent auction, baked goods and crafts, bingo, cake wheel, children's rides and games. Information: 812-843-5143.

## August 1

Mission 27 Resale, 132 Leota St., Indianapolis. **Senior Discount Day**, every Tuesday, seniors get 30 percent off clothing, 9 a.m.-6 p.m., ministry

supports Indianapolis St. Vincent de Paul Society Food Pantry and Changing Lives Forever program. Information: 317-687-8260.

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **Catholic Charismatic Renewal of Indianapolis, Life in the Spirit Seminar**, session two of eight, 7-8:30 p.m. Information: 317-546-7328, [mkeyes@indy.rr.com](mailto:mkeyes@indy.rr.com).

## August 2

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

## August 4

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., Msgr. Joseph Schaedel presiding, optional tour of center to follow. Information: 317-829-6800, [www.womenscarecenter.org](http://www.womenscarecenter.org). †

## Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to [www.archindy.org/retreats](http://www.archindy.org/retreats).

## August 11-13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Retrouvaille Weekend**, \$150. Information and registration: 317-489-6811 or [www.retroindy.com](http://www.retroindy.com).

## August 18-20

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **Benedictine Spirituality**, Benedictine Father Adrian Burke presenting, \$255 single, \$425 double. Information:

812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, New Albany. **Worldwide Marriage Encounter Weekend**, Fri., 7 p.m.-Sun., 4 p.m., \$75 application fee. Apply online [www.wmme.org](http://www.wmme.org). Information: 317-435-5986, [jbradleylevine@msn.com](mailto:jbradleylevine@msn.com).

## August 21

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Prayer**,

Father Jim Farrell presenting, 8 a.m.-3 p.m., \$42 includes continental breakfast and lunch. Information and registration: 317-545-7681, ext. 107 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

## August 22-24

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **Pray Your Way to Happiness**, Benedictine Father Maurus Zoeller presenting, \$255 single, \$425 double. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu). †

## VIPs



**Walter and Trudy (Hebert) Davis**, members of St. Joseph Parish in Indianapolis, celebrated their 50th wedding anniversary on June 17. The couple was married at St. John the Baptist Church in Vincennes, Ind., in the Evansville Diocese, on June 17, 1967. They have five children: Stephanie Everman, Staci Guimond, Terri Ridge, Scott and Todd Davis. The couple also has 15 grandchildren. †



**Russel and Catherine (Forthofer) Niese**, members of St. Nicholas Parish in Ripley County, celebrated their 50th wedding anniversary on May 20. The couple was married at St. Nicholas Church in Ripley County on May 20, 1967. They have three children: Mary Bratcher, Matthew and Sam Niese. The couple also has 10 grandchildren and one great-grandchild. They celebrated with a Mass and a special blessing on their anniversary. †



## Secular Discalced Carmelites profess vows

The Secular Order of Discalced Carmelites in Indianapolis celebrated Promise Day with a Mass celebrated by Father Francis Joseph at St. Thomas More Church in Mooresville on June 3. Pictured in the front row are those who received scapulars to begin their novitiate: Forrest Tucker, left, Kelley Snoddy, Mary Ann Smith, Toby Bedford and GERALYNN O'CONNOR. In the back row, Stella Font, left, and Audry Lowe, third from left, professed promises, and John Weakland, right, renewed promises. Father Joseph is pictured second from left. (Submitted photo)

## Office of Pro-Life and Family Life seeks nominations for Respect Life awards

Each year, the Office of Pro-Life and Family Life honors an adult or married couple and a high school student at the annual Respect Life Sunday Mass, which is held the first Sunday in October. The Mass will be celebrated on Oct. 1 this year.

Please consider nominating an adult or married couple whom you believe should be recognized for their leadership in promoting the dignity and sanctity of human life in the parish community and the archdiocese for the Archbishop Edward T. O'Meara Respect Life Award.

Please also consider nominating a high school student whom you believe

demonstrates leadership in promoting the dignity and sanctity of human life in the parish, community, school community and in the archdiocese for the Our Lady of Guadalupe Pro-Life Youth Award.

A downloadable nomination form is available by logging on to [www.archindy.org/rls](http://www.archindy.org/rls). Completed nomination forms can be returned to The Office of Pro-Life and Family Life, 1400 N. Meridian St., Indianapolis, IN 46202, or e-mailed to [sseibert@archindy.org](mailto:sseibert@archindy.org) by Aug. 31.

More information about the awards and a list of past recipients is also available at [www.archindy.org/rls](http://www.archindy.org/rls). †

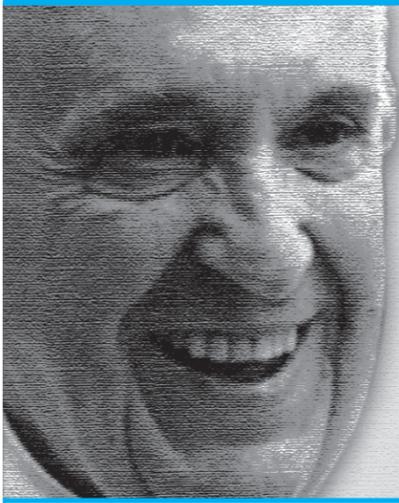
## NFP Awareness Week honored by Mass and reception on July 26

In honor of National Family Planning week, the Couple to Couple League of Indianapolis will sponsor a Mass and reception at St. Alphonsus Liguori Parish, 1870 W. Oak St., in Zionsville, Ind., in the Lafayette

Diocese, at 6 p.m. on July 26.

During the dinner, a transitional deacon will speak on "Family and Theology of the Body."

RSVP by calling 317-492-9527 or e-mailing [julieandmatt@nfpindy.org](mailto:julieandmatt@nfpindy.org). †



# The Face of Mercy

(from Pope Francis' papal bull "*Misericordiae Vultus*")

By Daniel Conway

## Works of mercy and sharing in the suffering of others

Doing works of mercy doesn't just mean making charitable gifts to ease our consciences. It also means sharing in the suffering of others, even at personal cost to ourselves.

"Mercy" is a consistent theme of Pope Francis, and it's clear from his many written and spoken comments that his understanding of mercy is very concrete and practical. In *The Face of Mercy*, the pope tells us that Jesus is the merciful love of God incarnate. We can see the Father's mercy in the face of Jesus, and we experience his love in all his Son's words and actions.

The mercy shown to us in the life and ministry of Jesus is not something sentimental—activities designed to help us "feel good." God's mercy is substantive, and it can come at a real cost as Jesus himself demonstrated on the cross.

"We do not do works of mercy to assuage our consciences, to make us feel better," the pope says. "Rather, the merciful person is the one who has pity

on others and shares in their suffering. We must ask ourselves, 'Am I generous? Do I know how to put myself in another person's shoes? Do I suffer when I see another person in difficulty?'"

The Church proposes seven "corporal" works of mercy, and seven more that it calls "spiritual." All are actions that require us to move beyond our comfort zones and to care for the physical, mental and emotional, or spiritual needs of others—often at some personal cost to ourselves.

Corporal works of mercy are very practical: feeding the hungry, giving water to the thirsty, clothing the naked, sheltering the homeless, visiting the sick and imprisoned or burying the dead. To be genuinely merciful, Pope Francis reminds us that it's not enough to write checks to Catholic Charities or the Society of St. Vincent de Paul (as important as this practice is to the continued success of these agencies).

To be merciful, we must actually be willing to share in the suffering of

others, which may mean engaging with them face to face in very personal and sometimes uncomfortable ways.

Spiritual works of mercy are not as "hands-on" as corporal works of mercy are, but they are no less real or important. Ministries of teaching, counseling, comforting, healing, forgiving, and praying for the living and the dead also require self-sacrifice and the willingness to humble ourselves for the good of others. In the Lord's Prayer, we ask for our heavenly Father's help to forgive those who have sinned against us precisely because this spiritual work of mercy is so difficult!

Oftentimes, to be genuinely merciful also means taking risks.

Recalling the Second World War years in Europe, Pope Francis calls attention to all those people, beginning with Pope Pius XII, who risked their own lives to save Jews from deportation and death. He sees this as a very practical example from our recent history of risk-taking in order

to show mercy.

Those who carry out works of mercy must take risks, and they may also be mocked by others. Doing works of mercy means being willing to be inconvenienced, the pope believes, just as all the saints and martyrs risked humiliation, suffering and even death to share God's mercy with those who need it most—the poor, the vulnerable and those who are society's outcasts.

"We do works of mercy for others," Pope Francis says, "because we know that we have been shown mercy by our Lord first. We think about our mistakes, our sins, and how the Lord has forgiven us, so we do the same with our brothers and sisters."

Works of mercy keep us away from selfishness and sin. They help us imitate Jesus more closely and, so, share in his life more fully.

(Daniel Conway is a member of The Criterion's editorial committee.) †

El rostro de la misericordia/Daniel Conway

## Obras de misericordia y participar en el sufrimiento del prójimo

Realizar obras de misericordia no significa sencillamente dar limosna para tranquilizar la conciencia; también significa participar en el sufrimiento de los demás, aunque esto implique un costo personal para nosotros.

La "misericordia" es un tema constante del papa Francisco, y a partir de sus escritos y comentarios verbales, resulta claro que su concepto de la misericordia es muy concreto y práctico. En "*El rostro de la misericordia*," el papa nos dice que Jesús es el amor misericordioso del Dios encarnado: vemos la misericordia del Padre en el rostro de Jesús y sentimos su amor en todas las palabras y en las acciones de su Hijo.

La misericordia que se nos revela en la vida y el ministerio de Jesús no son situaciones sentimentales, actividades diseñadas para ayudarnos a "sentirnos bien." La misericordia de Dios es real, y como tal, puede entrañar un costo real, tal como lo demostró el propio Jesús en la cruz.

"Una obra de misericordia no es hacer alguna cosa para tranquilizar la conciencia; una obra de bien así estoy más tranquilo," señala el papa. "Es

misericordioso el que sabe compartir y también apiadarse de los problemas de los otros personas. Y aquí la pregunta: '¿Yo sé compartir? ¿Soy generoso? ¿Soy generoso? ¿Sé ponerme en los zapatos de los demás? ¿En la situación de sufrimiento?'"

La Iglesia sugiere siete "obras de misericordia corporales," y otras siete "espirituales." Todas ellas son acciones que nos llevan a abandonar nuestra comodidad y a atender las necesidades físicas, mentales, emocionales o espirituales de los demás, lo que a menudo conlleva un costo personal para nosotros.

Las obras de misericordia corporales son eminentemente prácticas: alimentar al hambriento y dar de beber al sediento, vestir al desnudo y dar albergue al indigente, visitar a los enfermos y a los prisioneros, y dar sepultura a los muertos. Para ser genuinamente misericordiosos, el papa Francisco nos recuerda que no basta con enviar cheques a la Caridad Católica o a la Sociedad de San Vicente de Paul (si bien estos gestos son importantes para el éxito continuado de estas organizaciones).

Para ser misericordiosos, debemos estar dispuestos a participar en el sufrimiento de los demás, lo que podría significar estar allí cara a cara con ellos, de formas muy personales y, a veces, incómodas.

Las obras de misericordia espirituales no son tan "prácticas" como las corporales, pero no por ello son menos reales o importantes. Los ministerios de formación, orientación, consuelo, sanación, perdón y oración por los vivos y los muertos también requieren un alto grado de entrega y estar dispuestos a ser humildes por el bien de los demás. En el Padre Nuestro le pedimos ayuda a nuestro padre celestial para perdonar a aquellos que nos han ofendido, precisamente porque esa obra de misericordia espiritual es muy difícil.

En ocasiones, ser auténticamente misericordioso también implica tomar riesgos.

Al recordar los años de la Segunda Guerra Mundial en Europa, el papa Francisco destacó la labor de todas las personas, comenzando por el Papa Pío XII, que arriesgaron sus vidas para salvar a los judíos de la deportación y la muerte, y considera esta labor un ejemplo muy práctico de nuestra historia reciente

de lo que significa asumir riesgos para demostrar misericordia.

Quienes realizan obras de misericordia deben asumir riesgos y es posible que otros se burlen de ellos. El papa considera que realizar obras de misericordia significa estar dispuestos a sufrir molestias, así como todos los santos y mártires se sometieron a humillaciones, sufrimientos e inclusive a la muerte para compartir la misericordia de Dios con quienes más lo necesitaban: los pobres, los vulnerables y los marginados de la sociedad.

"Quien es capaz de hacer una obra de misericordia—subraya el papa Francisco—[es porque] el Señor le ha dado la misericordia a él. Pensemos en nuestros pecados, en nuestras equivocaciones y en cómo el Señor nos ha perdonado: nos ha perdonado todo, ha tenido esta misericordia y nosotros hacemos lo mismo con nuestros hermanos."

Las obras de misericordia nos alejan del egoísmo y del pecado pues son el reflejo más fiel de Jesús y, por lo tanto, una forma de compartir su vida a plenitud.

(Daniel Conway es integrante del comité editorial de The Criterion.) †

## Pope Francis to beatify Colombian martyrs during September visit

VATICAN CITY (CNS)—Pope Francis will beatify a priest and a bishop martyred in Colombia when he visits the country in September, a Vatican spokesman said.

In an e-mail to Catholic News Service on July 7, Vatican spokesman Greg Burke confirmed that Pope Francis will beatify Bishop Jesus Emilio Jaramillo Monsalve of Arauca and Father Pedro Ramirez Ramos. The beatification Mass will be at in Villavicencio on Sept. 8, Burke said.

At a meeting with Cardinal Angelo Amato, prefect of the Congregation for Saints' Causes, the pope signed decrees

acknowledging the martyrdom of Bishop Jaramillo, who was murdered by Colombian Marxist guerrillas in 1989.

The Colombian bishop, along with a local priest, was kidnapped by members of the National Liberation Army, known by the Spanish acronym ELN, because of his criticism of the rebel group's violent actions.

Although his companion was freed, Bishop Jaramillo was shot twice in the head. His body was found by local peasants near the Venezuelan border.

The pope also recognized the martyrdom of Father Ramirez, known as

"the martyr of Armero," who was killed at the start of the Colombian civil war in 1948.

Pope Francis also recognized a miracle attributed to Anna Chrzanowska, a Polish laywoman who was an Oblate with the Ursuline Sisters of St. Benedict, clearing the way for her beatification.

In causes just beginning their way toward sainthood, the pope signed decrees recognizing the heroic virtues of two men and three women, including:

- Archbishop Ismael Perdomo of Bogota, Colombia, who died in 1950.

- Louis Kosiba, a Polish laymen and professed member of the Order of Friars Minor, who died in 1939.

- Sister Paola de Jesus Gil Cano, a Spanish nun and founder of the Franciscan Sisters of the Immaculate Conception. She died in 1913.

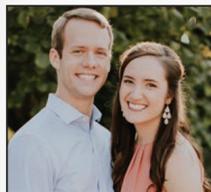
- Sister Maria Elisabetta Mazza, an Italian nun and founder of the Congregation of the Little Apostles of the Christian School.

- Sister Maria Crocifissa dell' Amore Divino, an Italian nun and founder of the Congregation of the Apostles of the Sacred Heart. †

# Wedding ANNOUNCEMENTS



## Cardinal-Wilson



Hanna Clare Cardinal and Evan Anthony Wilson will be married on July 22 at St. Anthony of Padua Church in The Woodlands, Tex. The bride is the daughter of Mark and Carla Cardinal. The groom is the son of Jeffrey and Anne Wilson.

## Gallegos-Rueff



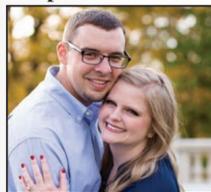
Sara Elizabeth Gallegos and Jonathan Michael Rueff will be married on Dec. 9 at St. Boniface Church in Louisville, Ky. The bride is the daughter of Gregory and Barbara Gallegos. The groom is the son of Kevin and Catherine Rueff.

## Lange-Padilla



Dana Elizabeth Lange and Michael Gabriel Ramos Padilla will be married on Dec. 30 in St. John the Evangelist Church in Indianapolis. The bride is the daughter of Richard Lange and Gloria Ryan. The groom is the son of Michael and Maria Lourdes Padilla.

## Carpenter-Eades



Amber Lynn Carpenter and Christopher Alan Eades will be married on Sept. 8 at Sacred Heart Church in Indianapolis. The bride is the daughter of Steve and Karen Carpenter. The groom is the son of Mark and Nancy Eades.

## Grannan-Horan



Brooke Marie Grannan and Michael James Horan will be married on Oct. 21 at Holy Spirit Church in Indianapolis. The bride is the daughter of David and Dianne Grannan. The groom is the son of Joseph and Eileen Horan.

## LaRose-Alexander



Gina Marie LaRose and Maxwell Robert Alexander will be married on Aug. 19 at Christ the King Church in Indianapolis. The bride is the daughter of Ken and Diana LaRose. The groom is the son of Andrew and Sue Alexander.

## Dible-Gomez



Grace Dible and Eric Gomez will be married on July 22 at Holy Spirit Church in Indianapolis. The bride is the daughter of Douglas and Tamara Dible. The groom is the son of Cosme Gomez and Rosina Pellerano.

## Hageman-Winkler



Catherine Hageman and Jordan Winkler were married on March 11 at St. Bartholomew Church in Columbus. The bride is the daughter of Mike Hageman and Mimi Bingham. The groom is the son of Arlen and Cathy Winkler.

## Metzger-Cernanec



Kristen Marie Metzger and William Joseph Luther Cernanec will be married on Sept. 16 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Mark Metzger and Eileen O'Brien Metzger. The groom is the son of Philip Cernanec and Mary Beth Gillespie Weber.

## Doerflinger-Pulskamp



Hannah Marie Doerflinger and Alex James Pulskamp will be married on Sept. 9 at St. Mary Church in Greensburg. The bride is the daughter of Steve Doerflinger and Yumi Doerflinger. The groom is the son of Jim and Lisa Pulskamp.

## Jenkins-Shinabarger



Shelley Jenkins and Kipp Shinabarger will be married on Nov. 4 at Christ the King Church in Indianapolis. The bride is the daughter of Dick and Janet Jenkins. The groom is the son of Keith Shinabarger and Antoinette Shinabarger.

## Paras-Hagan



Lauren Paras and Maxwell Hagan were married on June 24 at St. Luke the Evangelist Church in Indianapolis. The bride is the daughter of Mark and Lola Paras. The groom is the son of Daryl and Jill Hagan.

## Ertel-Vogel



Kelly Michael Ertel and Clinton Wayne Vogel will be married on Aug. 5 at St. Joseph Church in Jennings County. The bride is the daughter of Andy and Jennifer Ertel. The groom is the son of Kenny Vogel and Cindy Barnes.

## Knies-Perez



Kendall Angela Knies and Charles Alexander Perez will be married on Oct. 21 at St. Raphael Church in Dubois, Ind. (Evansville Diocese). The bride is the daughter of Duane and Tammy Knies. The groom is the son of Dr. Carlos and Charla Perez.

## Patterson-Smith



Madeline Ann Patterson and Edward Reed Smith will be married on Aug. 5 at Our Lady of Lourdes Church in Indianapolis. The bride is the daughter of David and Catherine Patterson. The groom is the son of Steve and Jane Smith.

## Frick-Barnett



Anna Marie Frick and Aaron Russell Barnett will be married on Sept. 23 at Holy Spirit Church in Indianapolis. The bride is the daughter of Michael and Kathleen Frick. The groom is the son of John Barnett and Elaine Littleton.

## Kraemer-Farris



Jessica Marie Kraemer and Kenneth James Farris were married on April 22 in the Basilica of Saint Louis, King of France in St. Louis, Mo. The bride is the daughter of Dr. Bruce Kraemer and Dr. Beverly Kraemer. The groom is the son of Thomas and Kimberly Farris.

## Roll-Jennings



Nikki Renee Roll and Jacob Nicholas Jennings will be married on Oct. 28 at Sacred Heart of Jesus Church in Indianapolis. The bride is the daughter of Brian Roll and Beverly Roll. The groom is the son of Bruce and Vette Jennings.

## Ruhmkorff-Sullivan



Mary Katherine Ruhmkorff and Christopher Scott Sullivan, Jr., were married on July 1 at St. Columbia Catholic Church in Carrick, County Donegal, Ireland. The bride is the daughter of David and Ann Ruhmkorff. The groom is the son of Christopher and Dina Sullivan.

## Smith-Gardner



Allison Claire Smith and Lincoln Thomas Gardner were married on June 24 in Immaculate Heart of Mary Church in Indianapolis. The bride is the daughter of Patrick and Michele Smith. The groom is the son of Bob and Diane Gardner.

## Vogt-Seipel



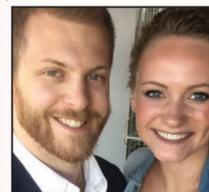
Kristina Leigh Vogt and David Cory Seipel will be married on Sept. 2 in St. Joseph Chapel of St. John Paul II Parish in Sellersburg. The bride is the daughter of Kelly Vogt and Lisa Conrad. The groom is the son of Dr. Joseph and Carla Seipel.

## Shears-Liphard



Alexandra Michelle Shears and Ryan Patrick Liphard will be married on Oct. 28 at St. Luke the Evangelist Church in Indianapolis. The bride is the daughter of Don Shears and Jamie Shears. The groom is the son of Patrick Liphard and Mary Colleen Liphard.

## Storms-Timko



Holly Rae Storms and Michael Joseph Timko will be married on Sept. 2 at St. Malachy Church in Brownsburg. The bride is the daughter of Robert and LuAnne Storms. The groom is the son of Lawrence and Deborah Timko.

## Wallpe-Rouch



Sarah Elizabeth Wallpe and Levi Daniel Rouch will be married on Nov. 4 at St. John the Evangelist Chapel of St. Catherine of Siena Parish in Decatur County. The bride is the daughter of John and Lisa Wallpe. The groom is the son of Neal and Beth Rouch.

## Webb-Kaltenecker



Charis Timmerman Webb and Brian Matthew Kaltenecker were married on May 8 in Bishop Chartrand Memorial Chapel in Indianapolis. The bride is the daughter of Diane Timmerman and the late Stephen Webb. The groom is the son of James Kaltenecker and Therese Kaltenecker.



Marriage Supplement continues on page 10.

## Catholic therapist uses 'template of the Mass' in book designed to help engaged and married couples

By Natalie Hoefler

Marriage and family therapist Dr. Timothy Heck wanted to write a book to help engaged and married couples. He knew plenty of such books existed, so why write one more?

"I was motivated by the few books available for couples that is consistent with the Catholic faith and also draws heavily on solid research in our field," says Heck, a member of St. Simon the Apostle Parish in Indianapolis.

The former Protestant pastor was also motivated by "my conversion to the Church in 2003 and a desire to illustrate to people how beautiful our faith really is and, perhaps, dispel some of the common myths about the Mass."

So this spring he published *The Liturgy of Marriage: Building Your Relationship with the Rite Stuff* (Cradle Press, 2017). Its 15 chapters are divided into three parts: The Introductory Rite, The Liturgy of the Word and The Liturgy of the Eucharist.

The book also carries a "nihil obstat" and "imprimatur," confirming that it does not contradict Church teaching and morals, and as such is approved for publication.

The idea for the format came when "it struck me that liturgy is a prayer, and what better way to describe marriage—a prayer to the Lord," says Heck.

Each chapter looks at a portion of the Mass and how it and the Scripture behind it play out in the sacrament of marriage.

"What I have tried to do is take the sequential elements of our Catholic Mass, and use it as a template for exploring how to bring our faith out of the doors of the Church and into the front door of the home," he says in the preface of the book.

The preface continues to explain that the elements of the Mass are used "to consider how to turn our family relationships into ones that are more satisfying, less conflicted, and much more in keeping with the holy design for marriage and family given to us by our Lord."

Each chapter also calls upon Heck's own experience as a husband, as well as his 25 years of experience in marriage and family counseling.

Based on that experience, Heck notes that couples often seek counseling too late for reconciliation. "Too often, couples will wrestle with their issues and problems for years—six, according to the research—before seeking help," he says.

"By that time, the condition may be severely distressed, and one or both may have lost much of their motivation to work on their relationship."

The book provides a tool for communication to help couples share and grow "before such a breakdown occurs," says Heck.

"My hope would be that you and your fiancé(e) or spouse would take the time to read through this book together, pausing frequently to discuss what you have read and share the ideas and thoughts it stimulates in each of you about your relationship," he writes in the preface of the book.

Such communication is also encouraged through the questions and exercises at the end of each chapter.

The chapter topics, questions and exercises make the book useful for other audiences as well, Heck says, including individuals, small groups and as a resource for retreats.

While being framed around the Mass and supported by studies, the book is not formulaic or clinical. Heck shares from the liturgy of his own life,

making the book a relatable read.

"I've had a few people who know me well tell me, after reading the book, they could hear my voice," he admits. "That makes me smile, because that's precisely how I wrote it."

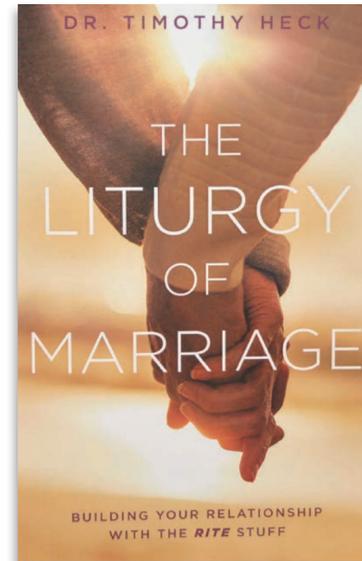
In addition to the Mass, clinical studies and his own experience as a therapist, Heck relies on higher sources for offering marital advice, such as information from the website of the U.S. Conference of Catholic Bishops, and magisterium teachings like Pope Francis' 2016 apostolic exhortation "Amoris Laetitia" and St. John Paul II's *Theology of the Body*.

An added bonus to working on marriage through the lens of the Mass is the inherent catechesis the book provides. For instance, at one point in the book, Heck recalls a time during his Protestant days when he was assigned to preach at a service.

"We had just celebrated the Lord's Supper, at least our commemorative version of it ..." he writes. "I had a strong compulsion to kneel. ... [But] to what or in which direction would I kneel?" Did he face the communion table, he wondered, or a stained-glass window, or the musicians?

"No such confusion exists for us Catholics. We know exactly to whom we should bow and kneel—the crucified Jesus who is now re-presented to us in the Sacrament of the Eucharist. ... Oh that we would all realize fully, or as fully as possible for us, what we are experiencing in this Eucharistic celebration."

In writing this book, Heck also



hopes that engaged and married couples fully experience a covenantal, fully-giving-of-self type of marriage "as given to us by our Lord."

"I write this book to give those who are entering marriage and those who are married a better understanding of how faith and the science of interpersonal psychology blend to bring us into the dream of a holy marriage that will please both God and us."

(To order a copy of *The Liturgy of Marriage: Building Your Relationship with the Rite Stuff*, go to [www.LiturgyofMarriage.com](http://www.LiturgyofMarriage.com), e-mail [info@liturgyofmarriage.com](mailto:info@liturgyofmarriage.com), or call 317-502-7171.)

# Pre Cana Conference, Tobit Weekend and One in Christ program help to prepare engaged couples for marriage

Three marriage preparation programs offered in the archdiocese—the Pre Cana Conference, Tobit Weekend and One in Christ—help prepare engaged couples for the sacrament of marriage as well as the challenges of married life.

Early registration is recommended for all programs, as each fills up quickly.

Pre Cana Conference programs, offered at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, are scheduled in 2017 for Sept. 22-23, Oct. 13-14 and Dec. 1-2.

The cost is \$255 per couple with overnight accommodations, or \$185 per couple without overnight accommodations. The conferences are scheduled from

6:30-9:30 p.m. on the first day, and 9 a.m.-4 p.m. on the second day.

For more information about the program, contact Cheryl McSweeney at 317-545-7681, ext. 106, or [cmcsweeney@archindy.org](mailto:cmcsweeney@archindy.org). To register, log on to [www.archindy.org/fatima](http://www.archindy.org/fatima).

Tobit Weekend retreats are scheduled at Our Lady of Fatima Retreat House during 2017 on July 21-23, Sept. 15-17 and Oct. 20-22.

The registration fee of \$298 includes meals, snacks and overnight accommodations for the weekend.

Registration is required. A \$150 non-refundable deposit is required at the time of registration.

For more information about the program, contact Cheryl McSweeney at 317-545-7681, ext. 106, or [cmcsweeney@archindy.org](mailto:cmcsweeney@archindy.org). To register, log on to [www.archindy.org/fatima](http://www.archindy.org/fatima).

One in Christ three-day marriage programs are scheduled on Oct. 7, 8 and 14 at St. Luke the Evangelist Parish, 7575 Holliday Dr. E., in Indianapolis.

The first day of the program is from 8:30 a.m.-5 p.m., the second day is from 10:30 a.m.-4 p.m., and the third day is from 8:30 a.m.-4 p.m.

The cost is \$220 and covers meals and materials.

For more information call 317-495-1901, e-mail [info@OICIndy.com](mailto:info@OICIndy.com), or log on to [www.OICIndy.com](http://www.OICIndy.com). †

## Couples may announce engagement of marriage in *The Criterion*

Engagement announcements for couples who are planning to be married at a Catholic church between Aug. 1, 2017, and Jan. 31, 2018, will be published in a February edition of *The Criterion*.

Couples who were married at a Catholic church in recent months may announce their marriage if an engagement announcement was not published in *The Criterion*.

The wedding announcement form is available online at [www.criteriononline.com](http://www.criteriononline.com) by

selecting “Send Us Information” from the menu on the left side of the screen, then choosing “Wedding Announcements.”

An engagement or wedding photo may be submitted by e-mail to [cclark@archindy.org](mailto:cclark@archindy.org). Digital photos must be clear, high-resolution images with the couple close together. Xeroxed copies of photos will not work.

There is no charge for the engagement or marriage announcements. †

## Golden Wedding Jubilee Mass set for Aug. 27 at SS. Peter and Paul Cathedral

*Criterion staff report*

Each year, the archdiocesan Office of Pro-Life and Family Life honors couples celebrating their 50th wedding anniversary. This year’s Mass honoring couples celebrating their golden anniversary in 2017 will take place at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 2 p.m. on Aug. 27.

In addition to Mass, the couples will participate in renewing their wedding vows, receive a jubilee marriage

certificate to mark the occasion, and enjoy a post-Mass reception in the Assembly Hall at the Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., across from the cathedral.

The event is free of charge, but registration is required. Online registration is available at [www.archindy.org/weddingcelebrations](http://www.archindy.org/weddingcelebrations).

For questions, please contact Keri Carroll at [kcarroll@archindy.org](mailto:kcarroll@archindy.org) or call her at 800-382-9836, ext. 1521, or 317-236-1521. †



## Serra Club Vocations Essay

# Priest offers example of what Christ’s disciple should be

By Abby Hanlon

Special to *The Criterion*

Being a disciple means accepting and following the teachings of a teacher, and in this case that teacher is Jesus.

Jesus had 12 disciples who followed



Abby Hanlon

him and listened to his teachings to spread to the rest of the world—although there are not just 12 disciples of Christ, because all who believe in him and spread his word are disciples.

I have learned to be a disciple of Christ through the example of those living in the ministry. One of those who has shown

me to be a disciple of Christ is the priest at my church, Conventual Franciscan Father Joseph West.

Father Joe is a disciple of Christ because he spreads the word which he has learned to all the children at school and to all in the parish. He embraces the faith and walks in the light of Christ to which he has devoted himself. He follows his vows of poverty, chastity and obedience.

He serves as a great example of what a disciple of Christ should be. He exemplifies all of the qualities that a disciple of Christ should have.

Father Joe had great things going for him, working a stable job and being able to provide for his own needs. Soon, he realized that his job was something that he would not want to do for the rest of his life. He felt called to a life in Christ and

to spreading his word. He wanted to help others to become disciples of Christ and to know the teachings of Jesus.

Father Joe has taught me and many others that to be a disciple of Christ, you need to put Christ first. You then need to put others second, and then put yourself last. He has taught me to put my faith and trust in God and to love him before anyone else.

I have learned that what you have is not important and that you should forsake a lot of what you own. I have learned to deny myself rather than be self-obsessed, and to bear my cross. I have learned to accept my sins and do penance. He has also taught me to spread the word of God to others as he has done with me, and taught me to pray and read the Scriptures.

I am grateful to have Father Joe as my

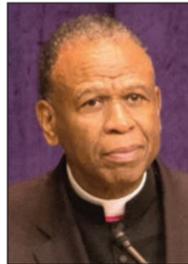
role model in faith. He has taught me to be a disciple of Christ. He has guided me through my religious journey and helped me to know and follow Jesus. He has shown me the way of Christ by supporting me through my first Communion and reconciliation.

He has helped me to keep my faith and trust in God when I have doubts. I have learned to accept the teachings of Jesus Christ, just as he has, and have taught others to as well.

(Abby and her mother, Amy Youell, are members of St. Anthony of Padua Parish in Clarksville. She completed the eighth grade at St. Anthony of Padua School in Clarksville last spring, and is the eighth-grade division winner in the Indianapolis Serra Club’s 2017 John D. Kelley Vocations Essay Contest.) †

## Bishop Braxton: Micah’s words on justice, love must be ‘written in our hearts’

ORLANDO, Fla. (CNS)—The theme of the 12th National Black Catholic Congress on July 6-9 in Orlando focused on a passage by Micah, known as the prophet of social justice, whose warnings and criticism of political corruption and urging of caring for the poor still ring true 2,700 years later.



Bishop Edward K. Braxton

The more than 2,000 attendees at the congress gathered against the backdrop of Micah’s words to do justice, love goodness and walk humbly with God.

Bishop Edward K. Braxton of Belleville, Ill., told the attendees in his July 8 address that the prophet would not be satisfied with those words solely emblazoned on T-shirts, banners and bags.

“Micah would demand to see these words written in our hearts, in our daily actions when we leave Orlando and return to our dioceses, neighborhoods,

parish communities and families,” said the bishop, who has written extensively on the racial divide in America from a theological and pastoral perspective.

Among his writings are two pastoral letters, “The Racial Divide in the United States: A Reflection for the World Day of Peace 2015,” and “The Catholic Church and the Black Lives Matter Movement: The Racial Divide in the United States Revisited,” issued in 2016.

At the congress, Bishop Braxton took time to speak about the National Museum of African American History and Culture, which is in eyeshot of the monument to George Washington and the memorial to Thomas Jefferson, both of whom owned “enslaved free human beings.” Not too far away are the Capitol and the White House, both built in part by “enslaved free human beings,” as he put it.

The history presented at the museum is not pretty but so important, and he urged everyone to visit the museum, especially the lower levels.

“I realized 60 percent of the museum is actually underground, and it is underground deliberately because the

architect wanted to give you the feeling that you were ... maybe inside a slave ship crowded with very little room to move about,” Bishop Braxton said.

“The images in the museum reminded me of what happened to free human beings as they crossed the Atlantic in the Middle Passage,” he continued. “Human beings chained side by side on top of one another in unspeakable squalor, cramped in darkness. ... An estimated 2 million people lost their lives during the Middle Passage of this African holocaust.”

In January, he wrote an essay on the museum titled “We, Too, Sing ‘America’: The Catholic Church and the Museum of African American History and Culture.”

Although he recognized the museum as an outstanding achievement, Bishop Braxton in his remarks to the congress lamented the lack of references there to leading African-American Catholics such as Father Augustus Tolton, the Sisters of the Holy Family, Sister Henriette Delille, Father Pierre Toussaint,

Mother Mary Lange, or Sister Thea Bowman. There are nearly 68 million Catholics in United States, but only 2.9 million are black.

“These absences reminded me that African-American Catholics then and now were already invisible in the larger influential black Church,” Bishop Braxton said. “At the same time, African-Americans were and remain all but invisible in the larger influential and largely European-American Catholic Church.”

The bishop urged the attendees that they could all do something to know their own history and to be engaged in the community. They must exercise their rights to vote, participate in public life, run for public life, use resources that develop discussion about the racial divide, inspire young people to become involved.

“I give you these imperatives: Listen, learn, think, act and pray,” he said. “African-American Catholics need to get into real conversations with others in the community about this history so we can grow by means of knowledge.” †

# Bishop Bruté Days brings together teens considering priesthood

By Sean Gallagher

Bishop Simon Bruté College Seminary in Indianapolis was brimming with life from June 21-23 as 40 teenage boys from across central and southern Indiana and beyond participated in the 12th annual Bishop Bruté Days.

Sponsored by the archdiocesan vocations office, Bishop Bruté Days gives high school-aged boys open to the idea of the priesthood an experience of what daily life is like in the archdiocesan college seminary, including Mass, the Liturgy of the Hours (also known as the Divine Office), eucharistic adoration, opportunities for the sacrament of penance, recreation time, shared meals and presentations on the faith.

It was the third time that James Hentz, a member of St. Michael Parish in Greenfield who will be a junior at Father Thomas Scecina Memorial High School in Indianapolis, attended Bishop Bruté Days.

"It kind of gives an early taste of what seminary life is like," said James, who attended the event with his younger brother Anthony. "You have all of these guys here who are actively discerning.

"It balances the prayer life, the Mass and the Divine Office every day. You also have the recreational time. It gives you time to both prayerfully discern, and also spend time with people who are in the same boat with you."

Isaac Nord, a member of St. Gabriel Parish in Louisville, Ky., in the Archdiocese of Louisville, participated in Bishop Bruté Days for a second time.

"It doesn't even matter if you're going to the seminary or not," said Isaac, who will be a high school senior in the fall. "It's going to have a good impact on your spiritual life. They put an emphasis on the Mass, confession and adoration, which are all essential parts of growing closer in your relationship with God."

Will Yunger, a member of All Saints Parish in Dearborn County, was attending his third Bishop Bruté Days. He will be a sophomore at Oldenburg Academy of the Immaculate Conception in Oldenburg during the coming academic year.

"I really like the atmosphere," Will said. "Everybody just works so well together. We have a lot of fun. And we also have good, prayerful time. It's a good, spaced-out combination of the two."

Father Eric Augenstein, archdiocesan vocations director, said the annual gathering helps him get to better know young men who have participated in other vocations-related events sponsored by his office. One of them is the Called by Name dinners, where young men open to a priestly vocation share a meal and hear priests describe the story of their path to

the priesthood.

A young man who attended a dinner and then participated in Bishop Bruté Days was Bryce Dixon, a member of St. Malachy Parish in Brownsburg, who will be a junior at Brownsburg High School in the fall.

He appreciated the added depth in learning about discernment that was offered during Bishop Bruté Days.

"Here, you're not learning about how they discerned their path," said Bryce. "You're in the action of seeing people discerning their paths now. You're seeing the seminarians doing it.

"I've learned a lot. I didn't even know about the Liturgy of the Hours until I came here. Now I think I might start adopting some of that into my daily life."

Father David Marcotte, chaplain at Roncalli High School and the University of Indianapolis, both in Indianapolis, celebrated Mass at the seminary during Bishop Bruté Days and shared lunch with the participants.

An alumnus of Bishop Bruté, Father Marcotte appreciated the way the summer gathering helps teenage boys discern their vocation.

"When I was in high school, I don't remember talking to anyone about it or hearing anyone talk about it," he said. "It offers me hope to see that there are more guys who are in high school each

year that are open to discerning. We know how difficult and important of a time period that is. So to see this many young men here is encouraging."

"There is good discernment taking place among young guys in our archdiocese and in our parishes and schools," said Father Augenstein. "So to have 40 guys who are willing to spend three days at a seminary in the summer tells me that families, parishes and young men are open to the possibility of a priestly vocation."

To encourage this support of discernment in families, this year's Bishop Bruté Days included for the first time the involvement of the families of the participants. At the end of the event, Father Augenstein addressed the parents and siblings of the participants and then welcomed them to a cookout at the seminary.

"Vocations come from families," Father Augenstein said. "The first



Jacob Sitzman, left, James Mobley, Isaac Williams and Josiah Guerra kneel in prayer during a June 23 Mass during Bishop Bruté Days at Bishop Simon Bruté College Seminary in Indianapolis. Jacob is a member of Nativity of Our Lord Jesus Christ Parish in Indianapolis. James and Isaac are members of St. John the Apostle Parish in Bloomington. Josiah is a member of Holy Trinity Parish in Edinburg. (Photos by Sean Gallagher)



Noah Schafer, a member of Most Holy Name of Jesus Parish in Beech Grove, receives Communion from Father Eric Augenstein, archdiocesan vocations director, during a June 23 Mass at Bishop Simon Bruté College Seminary in Indianapolis.



A participant in Bishop Bruté Days wears a T-shirt for the three-day event held on June 21-23 at Bishop Simon Bruté College Seminary in Indianapolis that let 40 teenage boys experience what daily life in the seminary is like.



Father Eric Augenstein, archdiocesan vocations director, speaks about vocational discernment on June 23 to Bishop Bruté Days participants.

support for a lot of guys in considering the priesthood, or any vocation, is in family life. And so we think it is important to include families in this process of discernment and introducing families to the seminary."

More families than just those of Bishop Bruté Days' participants are coming to know the college seminary.

Father Augenstein anticipates that around 10 new seminarians will enter priestly formation for the archdiocese in the upcoming academic year, with the majority of them being enrolled at Bishop Bruté.

Father Joseph Moriarty, Bishop Bruté's rector, added that the seminary is expected to be at its capacity with 52 seminarians in the fall, an increase from 42 during the last academic year. One religious order and 10 dioceses from five states are expected to have seminarians at Bishop Bruté beginning in August.

"Men are responding to the call. In truth, I think this is a favorable response to seeds sown and nurtured," Father Moriarty said. "Now they're coming to fruition."

Seminarian Charlie Wessel, a member of St. Simon the Apostle Parish in Indianapolis who will be a junior at Bishop Bruté in the fall, was encouraged



Michael Doughman, left, a member of St. Maximilian Kolbe Parish in West Chester, Ohio, in the Cincinnati Archdiocese, dribbles a basketball past Joseph Drake, a member of Our Lady of the Greenwood Parish in Greenwood, and James Mullins, a member of St. John the Apostle Parish in Bloomington, on June 23 on the grounds of Bishop Simon Bruté College Seminary in Indianapolis.

by seeing so many Bishop Bruté Days' participants and getting to know some of the new archdiocesan seminarians who helped lead it.

"I love having new guys to have as my brothers," said Wessel. "It's hopeful. Christ is bringing people to this vocation. This is something that brings people life. This family of the priesthood and seminarians is growing."

(For more information about Bishop Bruté College Seminary in Indianapolis, visit [bishopsimonbrute.org](http://bishopsimonbrute.org). For more photos from Bishop Bruté Days, visit [www.CriterionOnline.com](http://www.CriterionOnline.com).) †

From the Editor Emeritus/John F. Fink

## Living in God's presence guided Native American saint

Today, July 14, is the feast of St. Kateri Tekakwitha, the only Native American to be canonized.



Ten years after the Mohawk Indians martyred Isaac Jogues and John de Lalande in the village of Ossernenon, near modern Auriesville, N.Y., a baby girl was born there in 1656, the daughter of a Mohawk chief. She was given

the name Tekakwitha. Her mother was a Christian, an Algonquin Indian who had been captured during a raid by the Mohawks on her village.

When Tekakwitha was 4, a smallpox epidemic broke out in the village. Her parents and brother died of the disease, and Tekakwitha caught it, too. She survived, but the illness left her severely pockmarked and half blind. For the rest of her life, she saw only shadows, and sunshine hurt her eyes.

Tekakwitha's uncle and his wife cared for her after her parents died, and she lived a normal Indian child's life. But she

was withdrawn from other children. From the time of her childhood, she enjoyed the solitude that the wilderness provided.

As she matured, the women in the village made plans for her marriage, but Tekakwitha adamantly refused to even discuss marriage. From then on, she received harsh treatment from the women.

Since the murder of the eight Jesuit martyrs, missionaries had stayed away from Iroquois, and particularly Mohawk territory. But the Mohawk chiefs approved a peace treaty in 1667, and the Jesuits decided to make another attempt to convert the Indians.

One day, as Father Jacques de Lamberville passed Tekakwitha's longhouse, he felt compelled to go in. Tekakwitha welcomed him and told him about her Christian mother. She also said that she wanted to become a Christian.

Father Lamberville gave her instructions and baptized her on Easter Sunday of 1676. She took the Christian name Catherine, or Kateri, in honor of St. Catherine of Siena.

As Kateri learned more about her namesake, a true mystic and contemplative, she began to emulate her.

She spent long hours in prayer, became particularly attached to the rosary, and began some of the severe penances that some mystics have inflicted upon themselves. She learned to live always in the presence of God. She became, as she has been known ever since, the Lily of the Mohawks and the Mystic of the Wilderness.

But her behavior antagonized the other Mohawks, especially other Indian women her age. Father Lamberville thought it important to get Kateri to the St. Francis Xavier Indian Mission at Sault St. Louis. In 1677, he plotted with some Christian Indians to take her there. When Kateri's uncle learned that she had left, he chased them in a canoe but was unable to catch them.

Kateri was ecstatically happy at Sault Mission. She deepened her piety as well as her penances and her reputation for sanctity grew. However, she was not to live long. She died on April 17, 1680, with the names of Jesus and Mary on her lips. She was only 24.

St. Pope John Paul II beatified her on June 22, 1980, and Pope Benedict XVI canonized her on Oct. 21, 2012. †

Twenty Something/Christina Capecchi

## An old man's plea to young adults

The old man with the typewriter would like a word with us texters and tweeters: Don't be a blockhead.

David McCullough's best-selling new book, *The American Spirit*, takes up a cause he has long championed, lends it added urgency and aims it squarely at young adults. "We are raising a generation of young Americans who are by and large historically illiterate," McCullough writes.



At 83, the prize-winning historian has ample evidence. His preferred mode is to be holed up in his writing studio, a tiny shed in the backyard of his Martha's Vineyard home with no running water or working phone. To keep from startling him, visitors whistle as they approach.

But McCullough is even more shocked when he's on the speaking circuit. A Missouri college student, for instance, once thanked him for coming to campus and said "until now, I never understood that the original 13 colonies were all on the East Coast." Another student asked him: "Aside from Harry Truman and John Adams, how many other presidents have you interviewed?"

The trouble, he writes, is that we don't know who we are or where we're headed without a sense of where we came from.

Peppered with the kind of anecdotes that make his biographies spring to life, this book is different. It is an unabashed love story, McCullough's ode to history, "an antidote to the hubris of the present," a pleasure that "consists in an expansion of the experience of being alive."

Here's where I must admit that my summer reading has gotten a bit light, reduced to the bleary-eyed boomerang of blogs and Instagram feeds. I was surprised how good it felt to hold this book and entertain its ideas. It illuminates the footbridge from knowledge to character, and it offers a clear takeaway for the Catholic Church.

To learn our nation's history is to be inspired by the likes of Abigail Adams, who penned 2,000 letters. "Great necessities call out great virtues," she wrote to her 11-year-old son, a future president, setting sail across the Atlantic. "When a mind is raised and animated by scenes that engage the heart, then those qualities which would otherwise lay dormant wake into life and form the character of the hero and the statesman."

In the book, McCullough doles out plenty of wholesome advice. Read widely. Be generous. Take an interest in people.

He also borrows Adams' admonition to her son and directs it at modern-day history illiterates: "How unpardonable it would be for us—with so much that we have been given, the advantages we have, all the continuing opportunities we have to enhance and increase our love of learning—to turn out blockheads."

We must never take for granted the work of those who went before us, McCullough writes. "To be indifferent to that isn't just to be ignorant, it's to be rude." Then he throws his sharpest barb: "And ingratitude is a shabby failing."

When it comes to our religion, the oldest Christian faith, so many of us young Catholics risk drifting down the path from ignorance to ingratitude. McCullough's caution applies: "We have to value what our forebears—and not just in the 18th century, but our own parents and grandparents—did for us, or we're not going to take it very seriously, and it can slip away."

I love my faith and my family, which intersect in deep, fascinating ways. To learn more of Catholicism's rich history—our saints and our sacraments, our symbols and our songs—brings a wellspring of appreciation. It is to discover, in the words of McCullough, an "inexhaustible source of strength."

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn.) †

Cornucopia/Cynthia Dewes

## The poor are always with us, but are we with them?

We know that as Christians we must help the poor. Scripture says the poor will always be with us, and we are obligated to contribute to feeding, clothing, housing, and whatever else is necessary in aiding them.



We all agree that this is our duty as fellow children of God. The thing is, many of us simply don't know anyone who is really poor.

Down on their luck, maybe, unemployed or on welfare, but no one who's a real victim of poverty. So we throw some money in the poor box, or answer a plea from a religious order and hope that will do.

On the other hand, our family received a gift of God's grace when we met Billy and saw the real face of the poor.

One of our sons started a community outreach program as an extracurricular activity while he was attending college. He assembled a Boy Scout troop of adult handicapped young men, including those with physical and/or intellectual limitations. Billy fit both categories, or so we thought.

He was the oldest of many children in a poor farm family. When he was very young, he contracted polio, which left him with a shriveled right arm and a limp that made him drag one foot. His family thought he was mentally handicapped as well, and took him out of school after fourth grade. So he worked on the farm, spent time with his large family and attended the local Catholic Church with them.

When we visited our son at college, he introduced us to Billy at a dance they were having. Immediately, Billy invited me to dance, and soon he was polka-ing the older lady around the floor. It was the first of many delightful surprises Billy gave us.

Later, our son invited Billy to our home for a few days to celebrate his birthday in the "city." We planned to show him a good time, and when he arrived I asked him what he'd like to do. "Let's go see, *Honey, I Shrank the Kids*," he said. What? We were silently dubious, but went to see a movie we'd never even considered. It turned out to be hilarious, and we all laughed ourselves sick. After that, we never questioned Billy's taste or judgment.

Billy loved life, and he was funny. He was also kind and generous. We thought it ironic

that he, who had so little, gave so much, not only of his love and attention but also whatever material things he could create. We have several gifts which he made for us from popsicle sticks, of all things, including a table lamp and a standing crucifix.

Eventually, Billy fell in love with a woman who had cerebral palsy. She had a high school education and could operate a computer with her teeth. The two of them shared a similar sense of humor, and a strong will to live life fully, so they married. They were quite different, but as with most well-married couples, they complemented each other.

The couple lived on welfare and disability income, which was barely enough for essentials, but they were happy. When his wife died, Billy went into a nursing home, where the staff soon loved him as much as we did.

Billy has gone home to God now, but he allowed us to see the real face of the poor. Since we're all made in God's image, we saw a lot more than that.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Your Family/Bill Dodds

## Dealing with summer boredom and the workplace grind

My mother-in-law used to point out that, as a young girl, she never told her mother, "There's nothing to do."



Her mother was a widow running her own boarding house in the middle of the Great Depression. My mother-in-law knew her mother would answer, "I'll give you something to do."

Probably not an arts and crafts project.

Or money for a movie. Or permission to download a new app for her cellphone.

A new what for her what? No, that's a 21st-century solution.

Then or now, at about this point in a young student's summer vacation, the days can start to drag. The options and activities that were new and exciting for a few weeks or so after the school year finally ended, seem ...

Shrug.

Sometimes there are no words. His or her life has become ...

You know.

And you do. Whether you're 10 or 40 or 80. Whether you're a child, a middle-ager or a senior. At the extremes of that

spectrum, with more free hours in the day, day after day, it's not unusual for a lack of purpose, a lack of joy, a lack of oomph to creep in and begin to take over.

In the middle years, the daily grind can do the same. Oh, sure, you can think of a million things you'd like to do (sleep in, sit on the patio and have a cup of coffee, make a sizable dent in the shows you've recorded) but there's no time for them.

And your job, your vocation, your calling—your meal ticket—that had been exciting and challenging and rewarding in so many ways in the past, has become punch in, work, punch out.

Not completely. But sometimes. Sometimes, a lot of sometimes.

With all of that in mind, a few points to consider:

- Mom and Dad: Unless your children are still preschoolers, your job as a parent doesn't include being an always-on-call entertainment director. Yes, it's good to help them come up with some suggestions, some options, for things they can do.

Then, too, beginning to sprinkle in some age-appropriate household chores actually helps them. (And, eventually, you.)

Those "little ones" don't stay little for very long. Suddenly that 8-year-old is 12, that 12-year-old is 16, that 16-year-old is

20. During those years, their "boredom" is like a garden, and your suggestions (your demands) and example are ways of planting seeds of how to find good things to do, including good ways to help others.

- Middle-ager: Even a small break makes a difference. When the Apostles felt the grind, Christ told them, "Come away by yourselves to a deserted place and rest a while" (Mk 6:31).

And keep in mind that joy (one of boredom's opposites) is a grace from God. Often, it involves an appreciation of the gifts he's given you. Sometimes, it's rooted in realizing where he's put you, right here, right now. With whom he's put you. And what he's asking, what he's inviting you to do.

Then it's keeping your eyes, ears and heart open and responding to those nudges from the Holy Spirit. Even at, ugh, work.

- Senior: See the last part of No. 2. There are nudges in retirement and even in, ugh, a nursing home. Nothing to do? What would your mama say? Go on now. Find something. Do something. You can always pray for others!

(Bill Dodds can be contacted at [BillDodds@YourAgingParent.com](mailto:BillDodds@YourAgingParent.com).) †

Fifteenth Sunday in Ordinary Time/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, July 16, 2017

- Isaiah 55:10-11
- Romans 8:18-23
- Matthew 13:1-9

The third and last section of the Book of Isaiah is the source of the first reading for this weekend's Mass.



This reading was composed when pious Jews easily could have become disillusioned and uncertain in their devotion to God. For decades, Jews exiled in Babylon, capital and center of the once powerful Babylonian Empire, longed to

leave the pagan environment of this great city, coincidentally in present-day Iraq, and return to their own homeland.

At last, as ancient political fortunes changed, these Jews were allowed to go back to their ancestors' homes. Upon returning, however, they found no "land flowing with milk and honey." Life was hard. Difficulties were many. They had dreamt for so long of leaving Babylon for security, order and peace in the Jewish land, yet they instead found destitution and misery. God had spared them, but for what?

Certainly many were angry with God. Isaiah was likely one of several prophets who reminded them that God's work must be their own. God had freed them, but they had to create a society of justice and prosperity.

St. Paul's Epistle to the Romans supplies the second reading. Written to the Christians of Rome about two generations after Jesus, Paul refers to their "sufferings" (Rom 8:18). The legal and political systems in the empire were turning against Christianity. It was a time on the very threshold of persecution.

The law aside, the culture of the Roman Empire in the first century stood directly opposite the values of the Gospel.

The Apostle consoled and challenged the Roman Christians. He reminded them that sin ultimately enslaves humans, demeaning them and robbing them of freedom. Sin disorders creation itself, so creation "groans" in agony (Rom 8:22).

Jesus is the Redeemer. He gives true freedom to people. This freedom opens

the way to peace and eternal life, despite any hostility or chaos all around.

St. Matthew's Gospel furnishes the last reading. It is the familiar parable of the farmer who sows seeds in different places, some conducive to growth, others not. Similar passages occur in Mark and in Luke. It is in the synoptic tradition.

A great crowd awaited Jesus. As are people everywhere, at any time, these people thirsted for the truth and insight that only God gives.

Almost certainly, everyone was a Galilean, and therefore of rural backgrounds and circumstances. The image of a farmer sowing seed was easily understood.

Agriculture is still often a game of chance. It was all the more so when Jesus preached in Galilee. Hot days easily scorched seeds that fell on shallow soil. Birds and pests were everywhere. Weeds suddenly appeared. Here and there was good soil, able to receive the seeds and produce a yield.

The message is clear. God sows the seeds in our heart. We must be humble enough to receive his word. As an aside, here again in the Gospels the disciples had privileged access to Jesus. They question the Lord about the technique of speaking in parables. Jesus explains that parables assist in understanding great mysteries. Jesus explains this parable. He prepares them for their future role.

## Reflection

A saint once said that Christians should pray as if salvation depended solely upon God, and live as if salvation depended solely upon their own virtue.

The first step to being redeemed is to be humble enough to admit the need for God. The second step is to be humble enough to live according to God's word, not by personal human instincts or hunches.

We all are in the story of this parable. We may rely only upon ourselves. If so, we are not truly free. Humble turning to God alone frees us, alone produces reward. †

## Daily Readings

**Monday, July 17**  
Exodus 1:8-14, 22  
Psalm 124:1-8  
Matthew 10:34-11:1

**Tuesday, July 18**  
St. Camillus de Lellis, priest  
Exodus 2:1-15a  
Psalm 69:3, 14, 30-31, 33-34  
Matthew 11:20-24

**Wednesday, July 19**  
Exodus 3:1-6, 9-12  
Psalm 103:1-4, 6-7  
Matthew 11:25-27

**Thursday, July 20**  
St. Apollonaris, bishop and martyr  
Exodus 3:13-20  
Psalm 105:1, 5, 8-9, 24-27  
Matthew 11:28-30

**Friday, July 21**  
St. Lawrence of Brindisi, priest  
and doctor of the Church  
Exodus 11:10-12:14  
Psalm 116:12-13, 15-18  
Matthew 12:1-8

**Saturday, July 22**  
St. Mary Magdalene  
Exodus 12:37-42  
Psalm 136:1, 10-15, 23-24  
John 20:1-2, 11-18

**Sunday, July 23**  
Sixteenth Sunday in Ordinary  
Time  
Wisdom 12:13, 16-19  
Psalm 86:5-6, 9-10, 15-16  
Romans 8:26-27  
Matthew 13:24-43  
or Matthew 13:24-30

Question Corner/Fr. Kenneth Doyle

## Common artistic images of Mary shaped by a European experience of the faith

**Q**I am wondering how the common representation of Mary in art form came to be. Whether in Nativity scenes, statues or paintings, she is usually shown as being Caucasian (or at least European), with a pale complexion and hair that is almost blonde. Shouldn't she be depicted instead as dark-skinned, dark-haired and Jewish? (Indiana)



Had they wanted instead an exact likeness, they would have known even in the Middle Ages that Palestinian Jews at the time of Christ had darker skin, with darker eyes and a dark hair color. What they might not have known then—but what nearly all biblical scholars believe today—is that, based on Jewish marriage customs of the time, Mary was most likely 14 or 15 years old when she gave birth to Jesus.

There is, of course, a range of artistic works that do portray Mary with non-European features. Probably the best known of these is the image of Our Lady of Guadalupe.

In 1531, Mary appeared to an indigenous named Juan Diego on a hill outside Mexico City. When the local bishop was skeptical and asked for a sign, Mary directed Juan Diego to collect roses in his cloak and bring them to the bishop. As he unfolded the cloak, dozens of roses fell to the floor and revealed the image of Mary imprinted on the inside—with the dark skin of the indigenous people.

(Questions may be sent to Father Kenneth Doyle at [askfatherdoyle@gmail.com](mailto:askfatherdoyle@gmail.com) and 30 Columbia Circle Dr., Albany, New York 12203.) †

**A**For many centuries, the focal point of Christianity was Europe, and a heavy majority of the world's Catholics lived on that continent.

In more recent years, that has changed rapidly. According to the Pew Research Center, in 1910, 65 percent of all Catholics lived in Europe, but by 2010 only 24 percent did.

Because most religious artists were European, it is not surprising that they portrayed Mary as looking like the people they knew; they were not trying to create a photographic replica of Mary of Nazareth but to appeal to the religious sensibilities of those most likely to view their work.

## My Journey to God

### Non-Sensing Man

By Michael Edwards

The cashmere-coated man brusquely knocks aside the wretched sidewalk dweller's hand. Too preoccupied with self-indulgent thoughts,

he ignores the pleading eyes.  
"Don't you smell the fetid odor of my decaying hope? Don't you feel the wrenching pain of my loneliness? Don't you taste the bitter serving of my life's fare? Don't you hear the muffled scream of my tormented heart? Don't you see the tarnished beauty of my battered soul? Oh foolish, non-sensing man. Don't you know that I was sent as your salvation?"

(Based on Mt 25:34-36 and 1 Tm 6:17-19)



(Michael Edwards is a member of St. Boniface Parish in Fulda. A homeless man holds a sign in 2015 along a sidewalk in Philadelphia.) (CNS photo/CJ Gunther, EPA)

## Kateri Tekakwitha

1656 - 1680

Feast — July 14

At her canonization in 2012, Pope Benedict XVI prayed, "St. Kateri, protectress of Canada and the first Native American saint, we entrust to you the renewal of the faith in the First Nations and in all of North America!" The daughter of a Mohawk chief and Algonquin woman, Kateri was orphaned in a smallpox epidemic that left her partly blind and disfigured. She was baptized by a French missionary visiting her village in New York state. But her faith and refusal to marry caused trouble, and she fled to an Indian community near Montreal, where she was revered by French and Indians alike for her mystical gifts and kindness. The "Lily of the Mohawk" is the patron of Native Americans, refugees and the disabled.

## Mary Magdalene

First Century

Feast — July 22

Mary, from Magdala in Galilee, was a disciple of Jesus who used her resources, or wealth, to help support him and his followers. The Gospel of Luke also says Mary was the woman from whom Jesus cast out seven demons and that she was present at his crucifixion and burial. In all four Gospels, Mary was the first witness to the Resurrection and carried that news to the others; because of this, St. Augustine called her "apostola apostolorum" the apostle to the apostles. Traditions that identified Mary as a prostitute or a penitent sinner are now discounted.

# Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

**BILLINGS, Georgette J.**, 98, St. Charles Borromeo, Bloomington, June 29. Mother of Karen Anderson, Mary Svanascini, Charles and Ronald Billings. Sister of Elmer Lambiotte. Grandmother of 10. Great-grandmother of 21.

**BRUSKO, John F.**, 98, Holy Spirit, Indianapolis, June 21. Father of Cynthia Brusko.

**DAILY, Peter J.**, 54, St. Nicholas, Ripley County, June 22. Father of Alysha Scudder, Erika and Josie Daily. Brother of Maureen Strange, Julie Thomas, Margaret, Kevin and Pat Daily. Grandfather of four.

**ESBOLT, Karen S.**, 45, St. Mary, Mitchell, May 30. Daughter of Bernard Esbolt. Stepdaughter of Elizabeth Esbolt. Sister of Martin Esbolt. Stepsister of Samantha Modi and Joshua Shope.

**FROMAN, Kenneth W.**, 80, St. Mary-of-the-Knobs, Floyd County, June 27. Husband of Shirley Richie. Father of Karen Ehlers, Jean Imlah, Iola Sisson, Patty William, Ronald and Thomas Froman and Kevin and Mark Richie. Grandfather of six. Great-grandfather of two.

**GODA, Nola**, 90, Annunciation, Brazil, June 25.

Mother of Dianna Goda Prusch, Betty Neff, David, Michael and Stephen Goda. Grandmother of 13. Great-grandmother of 39. Great-great-grandmother of one.

**JOYCE, Rachel J.**, 94, St. Christopher, Indianapolis, June 26. Mother of James and Thomas Joyce. Sister of Jerry Quirk. Grandmother of two.

**LEVESQUE, Louise**, 81, St. Bartholomew, Columbus, June 28. Mother of Ruth Bevans and Daniel Levesque. Sister of Marilyn Chapman and Natalie Ciupak. Grandmother of one.

**MANNIX, Janet A.**, 89, St. Luke the Evangelist, Indianapolis, June 21.

**MILLER, Irene T.**, 89, St. Paul, Tell City, June 30. Mother of Janet Damin, Brenda Lauer, Mary Meunier, Doris Turner, Mark and Paul Miller. Sister of Marietta Collins, Cleta Dauby and Leo Strobel. Grandmother of 12. Great-grandmother of 13.

**MOODY, Gale E.**, 77, St. Mary, Mitchell, May 27. Husband of Jean Moody. Father of Lisa Carrico, Vicki Hamilton, Michelle Kern, Lisa Taylor, David, Gary and Michael Moody. Brother of Danny Moody. Grandfather of 19. Great-grandfather of 14.



## Worshipping the Lord

Hortencia Hernandez, left, and Marisela Vargas of Holy Trinity Parish in Peachtree City, Ga., and Akechi Udeze of St. Gregory the Great Parish in Williamsville, N.Y., pray before the Blessed Sacrament on June 16 during the Atlanta Archdiocese's Eucharistic Congress in College Park, Ga. (CNS photo/Michael Alexander, *Georgia Bulletin*)

**MOSTER, June E.**, 89, St. Michael, Brookville, July 3. Mother of Janet Tebbe, Bette Osborn, Alison Wolber, Paul and Tom Moster. Grandmother of 13. Great-grandmother of 16.

**MURPHY, William P.**, 59, St. Malachy, Brownsburg, June 26. Husband of Debbie Murphy. Father of Cindy Alamillo, Kimmy Russell, David and Michael Monson and Billy Murphy. Brother of Mary Carpenter, Diane Evans,

Barb Land, Sue Murphy, Roberta Pratt and Alan Murphy. Grandfather of 11.

**NEWSOM, Magdala (Thomas)**, 85, St. Bartholomew, Columbus, June 21. Mother of Laura Deily and Marylu Kosiarek. Grandmother of four.

**PARKER, Dr. George F.**, 98, St. Agnes, Nashville, June 25. Husband of Doty Parker. Father of Jane Smith, Chris, David, George, John, Dr. Michael, Ted

and Thom Parker. Brother of Esther Laham. Grandfather of 17. Great-grandfather of one.

**POST, Matthew**, 67, St. Mary, Greensburg, June 22. Husband of Diane Post. Father of Andrea Fulton and Matthew Post. Brother of Virginia Miller. Grandfather of five.

**SCHROEDER, Anna Mae**, 92, St. Mary, New Albany, June 26. Mother of Sondra Bolte, Jim and Tony Schroeder. Grandmother of

nine. Great-grandmother of 20.

**SOUTHARD, Billie**, 91, Holy Spirit, Indianapolis, June 21. Father of Patricia Shea, Sharon, Teresa, Daniel and Thomas Southard. Grandfather of seven. Great-grandfather of three.

**WINTZ, Robert M.**, 89, St. Louis, Batesville, June 30. Husband of Geraldine Wintz. Father of Joanne Dickman, Jim and Sam Wintz. Grandfather of 13. Great-grandfather of seven. †

# Joaquin Navarro-Valls, former Vatican spokesman, dies of cancer

VATICAN CITY (CNS)—Joaquin Navarro-Valls, who spent 22 years as director of the Vatican press office, died at home in Rome on July 5 at age 80 following a battle with pancreatic cancer.



Joaquin Navarro-Valls

The current director of the Vatican press office, Greg Burke, announced his death in a tweet.

In a statement to Catholic News Service (CNS), Burke said he did not always agree with Navarro-Valls, but his predecessor "always behaved like a Christian gentleman—and those can

be hard to find these days."

"Joaquin Navarro embodied what Ernest Hemingway defined as courage: grace under pressure. I got to know Navarro when I was working for *Time*, and the magazine named John Paul II Man of the Year. I expected to find a man of faith, but I found a man of faith who was also a first-class professional."

Burke said he remembered watching Navarro-Valls closely during the 1994 U.N. International Conference on Population and Development in Cairo, which Burke described as "one of the best examples of what Pope Francis calls ideological colonization. It was fascinating to see someone who was defending the faith, but he wasn't on the defensive. He was leading the fight."

Jesuit Father Federico Lombardi, who succeeded Navarro-Valls as Vatican press director beginning in 2006, remembered him as a "master in the way he carried out his service."

"Navarro always remained a friend for me, an example

of discreet spiritual life, true and profound, fully integrated in his work, a model of dedication at the service of the pope and the Church, a master of communications, although for me—as I have already said, but repeat—inimitable," Father Lombardi said in an editorial published on July 6 on Vatican Radio.

Greg Erlandson, director and editor-in-chief of CNS, covered the Vatican for CNS from 1986-89. He said that as the first lay director of the Vatican press office, Navarro-Valls "was a groundbreaking figure in Vatican communications."

"He raised the level of professionalism at the press office, and embodied that professionalism in his relationship with the world's news media. He exemplified the ideal that one could be a fully professional communicator and at the same time be a person of deep faith," Erlandson said in a July 6 statement.

"In this way, he was the perfect collaborator with the pope he so loyally served, St. John Paul II," he said.

Born in Cartagena, Spain, on Nov. 16, 1936, Navarro-Valls joined Opus Dei after meeting St. Josemaria Escriva.

He studied internal medicine and psychiatry before obtaining degrees in journalism and communications sciences. He moved to Rome in 1970, where he collaborated with the Opus Dei founder.

He became a correspondent for the Spanish newspaper *ABC*, and was elected twice as president of the Rome-based Foreign Press Association in Italy before becoming the first lay journalist to become director of the Vatican Press Office when he was appointed by St. John Paul II in 1984.

After leaving his post at the Vatican, he served as president of the advisory board of the Opus Dei-affiliated Campus Biomedical University in Rome until his death. †

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# Catholic Charities offers counseling to those ‘in most critical need’

By Katie Rutter

Special to *The Criterion*

BLOOMINGTON—A young mother stared into space, clearly preoccupied with her own worries. Her daughter, a girl maybe 8 years old with bright blonde hair and worn-out pink leggings, wandered among the toys strewn about the waiting room.



Cheri Bush

This young woman came to Bloomington’s Catholic Charities office seeking help, but the help she wanted was not food, housing or monetary assistance. She needed mental healing for herself, and perhaps her young daughter as well.

“We want to inspire hope in people that they’ll get better, that they’ll overcome their barriers,” said O’Connell Case, a licensed clinical social worker who serves as clinical director of the office where the young mother sought refuge.

Mental Health America estimates that nearly one in five Indiana residents has some sort of mental illness, a number that has risen in recent years. However, access to care, especially for the poor, has plummeted.

Bloomington is no exception. In response to higher health care costs, most private practices in the area either limited the number of Medicaid patients that they would accept or stopped treating them altogether.

“These are the people in most critical need,” said Cheri Bush, who oversees mission advancement for all of archdiocesan Catholic Charities agencies. “These folks that qualify for Medicaid may have multiple issues going on. Maybe they’re underemployed or unemployed. Maybe they’ve faced homelessness, or there is a felony that creates a challenge in getting a job. We’re here to help no matter what.”

Catholic Charities in Bloomington aims to fill the need and make mental health services accessible to all members of the community. The office is located among the city’s low-income housing and accepts clients in need of psychological or counseling services, even if they cannot afford the care.

“If somebody doesn’t have insurance, we work on a sliding fee,” said Case, who estimates that some clients only pay \$5 for a session, which may normally cost \$100. “We work with people so that paying a fee is not a barrier.”

In the last year, Catholic Charities in Bloomington served 953 people. The staff, which consists of certified therapists trained in the latest mental health methods, firmly believe that helping their clients achieve mental stability is the first step toward overall improvement of quality of life.

“A lack of stability makes it impossible to hold down a job, makes it impossible to be a good parent, makes it impossible to engage in good self-care,” said Kara Baertsch, a licensed mental health counselor who works with adults trying to overcome trauma.

The walls of the agency are painted in calming beiges and blues accented by framed pastel images of landscapes and flowers. Some rooms contain overstuffed sofas, while others are lined with brightly-colored toys and costumes. Far more than just play things, these toys are actually tools to assist Catholic Charities’ youngest clients.

“[Play] is like a second language, so it’s a way to help them process,” said Jessica McDonald, who is in charge of “play therapy” for the agency, a specific method that uses toys and games to identify and treat mental issues in children. “The youngest I have is 3, the oldest is 12.”

Mental health needs for children have also grown exponentially in recent years.

“We’re dealing with a lot more difficult issues. Now we’re dealing with young children who are severely depressed who have thought about killing themselves, who have tried to kill themselves,” said Scott Rolfe, a registered nurse who serves as practice manager at Indiana University Health Southern Indiana Physicians, a

network of providers that serve Bloomington and the surrounding counties.

Some of these children are trying to overcome depression, anxiety and mental trauma prompted by situations that would be difficult for an adult to cope with.

“We have students who have parents who are incarcerated, students whose parents have died because of a drug overdose, students whose parents are dealing with addiction,” said Emma Ford, a social worker stationed at Fairview Elementary, which is just a mile away from Catholic Charities in Bloomington.

In order to make mental health services accessible to these young community members, Catholic Charities in Bloomington pioneered a partnership with Fairview several years ago. Three Catholic Charities therapists work at the school and provide counseling sessions for the students during the normal school day.

“This allows our students to have easy access to the service that they most likely would not otherwise get,” Ford said. Ninety percent of the school’s 328 students live at or below poverty level. “Many of our families do not have transportation and sometimes lack finances for public transportation, even the bus.”

Catholic Charities in Bloomington similarly assists students, parents and teachers at St. Vincent de Paul School in Bedford. The agency also partners with the pediatric offices of Indiana University Health Southern Indiana Physicians. A Catholic Charities therapist works alongside the pediatricians, evaluating at-risk patients and providing counseling in four of their offices.

“They’re providing that counseling to the community for people who just can’t afford it any other traditional way,” said Rolfe, who played a key role in kicking off the collaboration with Catholic Charities in Bloomington. Rolfe also emphasized that the Bloomington area needs more mental health services, but acknowledged that less and less practices are willing to provide these services because “behavioral health is not a moneymaker.”

In order to support the services they provide, Catholic Charities in Bloomington hosts regular fundraisers. The organization also applies for local grants and receives funding through the Archdiocese of Indianapolis. Still, as the need for services increase, the need for funding increases as well. The office expects to see about 1,500 clients in 2017, up more than 500 from last year.

“There’s just not enough. If I had more money, I would hire more staff to help more people,” Case noted.

“We are in need of more supporters,” Bush added. “I think that the best support is a consistent monthly gift almost like a tithe. That’s really important to keeping our doors open. We are also looking for sponsors, banks and businesses that like to partner with us.”

For the staff at Catholic Charities in Bloomington, however, their work is more than a paycheck. When asked, every therapist speaks of people they have served as if they were family. Some staff members have attended celebrations and theatrical performances to support their former clients. The office consistently hosts “graduation” ceremonies when a child overcomes a difficulty and no longer needs therapy.

sacrificed their life” for others “in a supreme act of charity, which was the direct cause of death,” were worthy of beatification. For example, throughout history there have been Christians who willingly put themselves at risk and died of infection or disease because of aiding and serving others, he wrote.

Pope Francis approved the congregation carrying out an in-depth study of the new proposal in early 2014, the archbishop wrote. After extensive input, discussion and the work of experts, the cardinal and bishop members of the Congregation for Saints’ Causes approved in 2016 “a new pathway for beatification of those who offered their lives with explicit and recognized Christian” reasons.

Archbishop Bartolucci wrote that the new provisions do nothing to alter Church doctrine concerning Christian holiness leading to sainthood and the traditional procedure for beatification.

Rather, the addition offers an enrichment, he wrote, with “new horizons and opportunities for the edification of the people of God, who, in their saints, see the face of Christ, the presence of God in history and the exemplary implementation of the Gospel.” †



Jessica McDonald displays some of the costumes that are used for children’s “play therapy” at Catholic Charities in Bloomington on May 31. (Photos by Katie Rutter)



Kara Baertsch, a licensed mental health counselor who works with adults trying to overcome trauma, explains a new therapy technique to the staff at Catholic Charities in Bloomington on May 31.

“I really feel in my heart that Catholic Charities in Bloomington answers the call of Christ,” Bush said. “It’s our privilege to say, ‘There’s always hope, there’s always a better tomorrow. I’m not going to listen to this story, and be so repulsed by it that I can’t hear anymore. I’m going to stand in the gap with you. You’re not alone.’”

(Katie Rutter is a freelance writer and member of St. Charles Borromeo Parish in Bloomington. For more information on services offered by Catholic Charities Bloomington or for information on how to donate to Catholic Charities Bloomington, visit [www.archindy.org/cc/bloomington](http://www.archindy.org/cc/bloomington).) †

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## SAINTHOOD

continued from page 1

According to the apostolic letter, any causes for beatification according to the new pathway of “offering of life” would have to meet the following criteria:

- Free and willing offer of one’s life and a heroic acceptance, out of love, of a certain and early death; the heroic act of charity and the premature death are connected.

- Evidence of having lived out the Christian virtues—at least in an ordinary, and not necessarily heroic, way—before having offered one’s life to others and until one’s death.

- Evidence of a reputation for holiness, at least after death.

- A miracle attributed to the candidate’s intercession is needed for beatification.

Archbishop Bartolucci wrote that the new norms arise from the sainthood congregation wanting to look into the question of whether men and women who, “inspired by Christ’s example, freely and willingly offered and



The students attending the Missionary Disciples Institute hosted by Marian University in Indianapolis participate in morning prayer on June 15. (Photos by Katie Rutter)

## MISSIONARY

continued from page 3

The first three days of the camp revolved around keynote speeches given by experts and missionaries working in the field. Following the presentations, the students broke into their tracks, which were led by Marian University theology teachers, and dove deeper into the topic through discussion and reflection.

On the fourth day, each track group headed out to different sites across Indianapolis and the surrounding area. The goal of this “immersion day” was to put into practice the principles that had been taught all week.

“The idea is to really do ministry on the ground today so that they’re formed in an experience that changes them, so when they go back to their parishes they will be ready to do ministry in a new way,” said Matthew Sherman, the Marian University

professor in charge of the Diakonia, or service, track.

A blank wall of a community center for a low-income neighborhood was the subject of the Diakonia track’s experience. Recruiting local kids to help, the students traced their silhouettes in black paint then brushed vibrant hues in the background for a bright kaleidoscope-like effect. Laughter filled the air as some of the students ended up nearly as colorful as the mural.

“I’m serving with a purpose, and I’m serving with joy, and I’m willing to serve,” summarized Patrick Scheidler, a member of St. Bernard Parish in Crawfordsville, Ind., in the Lafayette Diocese.

Another group, the Didache, or proclamation track, helped to lead fellow high school students in a theological book discussion at Cardinal Ritter Jr./Sr. High School in Indianapolis. The teens studying preaching on the Kerygma track worked with middle school students at St. Gabriel the Archangel Parish in Indianapolis to



Women who live and work at the Unleavened Bread Café in Indianapolis share their life stories with the students and mentors of the Missionary Disciples Institute on June 15.

find creative ways to express the Gospel.

The Leitourgia, or prayer, track headed to Our Lady of Grace Monastery in Beech Grove where the Benedictine sisters taught them about a specific form of prayer and gave them a tour of the monastery.

The students learning about community on the Koinonia track visited a community of women who were recovering from addictions, imprisonment, homelessness and other trying circumstances. These students met some of the residents of the Unleavened Bread Café in Indianapolis, a building that functions as a coffee shop, a home for women, and a meeting place for people who want to turn their lives around.

“We all have our own personal demons, so it was kind of cool to be able to compare our struggles in life to their struggles in life,” said Hadley Hawkins, a senior at Bedford North Lawrence High School and member of St. Vincent de Paul Parish in Bedford. “It was very hopeful.”

“It’s like the Lord has hand-picked these students to come,” said Elease Womack, the founder of the café, who had arranged for several women to give testimonies to the students. “They all were so attentive to what we were saying. It’s like they can see,

“Wow, she’s been through something, and how can I be of help?”

Other adults also spoke highly of the high school students as they increasingly embraced the role of missionary discipleship throughout the week. The staff of the Missionary Disciples Institute started the camp because they believed that the teenage years are the perfect time to train young people to be leaders in the community.

“It’s coming to that age where they’re realizing they’re going to have to take charge of what they’re doing, take charge of what they believe,” said Kevin Effron, an assistant track leader and the children’s faith formation coordinator at St. Susanna Parish in Plainfield. “They’re still very open to learning about the faith, but they’re recognizing that if they don’t take it on themselves now, they aren’t really going to have it once they reach college.”

“Archbishop-designate [Charles C.] Thompson said, ‘The youth is not the Church of tomorrow, they are the Church of today,’ and I honestly believe that,” agreed Rachel Gehret, a member of St. Mark the Evangelist Parish in Indianapolis and a religion teacher at that school. “So many people can be inspired by these high schoolers.”

Many of the students agreed that the camp made them feel more equipped to handle ministry roles within their community. Some departed with concrete plans to put their knowledge into action. Emma Lashley, who is a member of St. Charles Borromeo Parish in Bloomington, said that she wanted to inspire her fellow members of a girls’ youth group.

“I want to get more people involved and more people to experience what prayer and the Gospel and service can do,” Emma said.

The camp concluded with a “commissioning service” that, mirroring the actions of Christ to the Apostles, sent 35 young people into the world to “make disciples of all nations” (Mt 28:19).



Emma Lashley, a member of St. Charles Borromeo Parish in Bloomington, has a lunchtime chat with a Benedictine sister at Our Lady of Grace Monastery in Beech Grove.

(Katie Rutter is a freelance writer and member of St. Charles Borromeo Parish in Bloomington.) †

## Parenting: A Little Encouragement along the way

Wednesday, August 23, 2017

As families settle into a new school year, [Mary Schaffner](#) and [Fr. Jeff Godecker](#) invite you to take a deep breath and reflect on the gift, the challenges and the joys of one of life’s greatest blessings, parenthood.

Using Ignatian spirituality – which encourages us to see God in all things—as the backdrop, please join us as we reflect on the goodness of our children as created in the image of our loving God and our role as parents in helping them live out their unique and inherent dignity. We will also look at opportunities to strengthen our relationship with our children in the midst of daily family life.

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